WORLD CALL

lan With the Hoe.—*Millet*

—*Gramstorff Bros., Inc., Malden, Mass.*

Bowed by the weight of centuries he leans
Upon his hoe and gazes at the ground,
The emptiness of ages in his face,
And on his back the burden of the world.

—*Markham*

JULY, 1937

PRICE 15 CENTS

World Call

VOLUME XIX JULY, 1937 No. 7

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Circulation Corner

Let Cleveland Look Out

The *Canton Christian*, edited by P. H. Welshimer, pastor of First Christian Church, Canton, Ohio, frequently urges its readers to subscribe for WORLD CALL. The following quotation from a recent issue indicates something of the paper's attitude:

"The Euclid Avenue Church, Cleveland, has a subscription list of 75. The Franklin Circle Church is second, with a list of 74. These are the largest lists in the Ohio churches. For some time we have been presenting the fact that the Canton church should lead all the churches in its subscriptions to this fine missionary magazine."

The writer then calls particular attention to William Allen White's article on "Mary White" in the May issue of WORLD CALL.

World Call Club

Mrs. Arthur Marshall of Monterey, California, writes of the organization of a WORLD CALL Club in First Church, Pacific Grove, with a charter membership of seven. To remain in the club each member must read WORLD CALL and only persons reading WORLD CALL may become members. At the meeting each month members report on WORLD CALL articles which have been the most interesting and helpful. The club is making plans for securing new subscriptions to the magazine.

I want to thank you for your memorial to my brother, Ernest Atwater. . . . It was the new governor of Shansi Province and the bandit soldiers appointed as an escort to the sea, that they might come home on furlough, who killed them along the way.

I want to join with others in telling you how much I enjoy WORLD CALL. I wish it could be in every home and read every month.

We read WORLD CALL with much interest. It seems to me that the last two issues are about the best yet. The article about the Oberlin Memorial is very beautiful, I think, and you make in it a fine appreciation of Christian youth of this day. If we had, even half of us, sacrificed as we expect our missionaries *at all times* to sacrifice, we would have had no lack of volunteers.

MRS. ANNA R. ATWATER.

Grand Rapids, Michigan.

Attention, World Call Secretaries!

Please take note that the Book Offer (see May inside back cover), for new and renewal subscriptions, has been extended to September 30.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Published monthly except August by the United Christian Missionary Society, College Association, Board of Church Extension, Association for the Promotion of Christian Unity and National Benevolent Association through the World Call Publication Committee. Members: H. B. Holloway, chairman, John H. Booth, Genevieve Brown, J. Eric Carlson, Dale Ellis, P. A. Wood, Virgil A. Sly, C. M. Yocum, H. C. Armstrong, H. G. Harmon. Space used by the Pension Fund is on a contractual basis.

Subscription price $1.25 per year, $2.00 for two years, net in advance; 15 cents per copy.

Five or more sent at one time—$1.00 each

Eleven subscriptions sent at one time—$10.00

Published monthly except August at Beaumont and Pine Streets, St. Louis, Missouri, for the United Christian Missionary Society, Indianapolis, Indiana. Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized December 31, 1925.

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Publication Office, Beaumont and Pine Streets, St. Louis, Missouri

Notices concerning change of address should be mailed to WORLD CALL, Missions Building, Indianapolis, Ind.

Editorial and Executive Office, 222 Downey Avenue Indianapolis, Indiana

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The Threshold

The Cover

Our July–August issue features the work of Church Extension and that of Social Education and Social Action. The cover is a reproduction of Millet's "The Man With the Hoe" and is particularly appropriate in a number in which the social gospel is emphasized. We offer no comment upon the picture except to reproduce below the poem Edwin Markham wrote after seeing Millet's work for the first time:

The Man With the Hoe

Bowed with the weight of centuries, he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world.
Who made him dead to rapture and despair,
A thing that grieves not, and that never hopes,
Stolid and stunned a brother to the ox?
Who loosened and let down this brutal jaw?
Whose was the hand that slanted back this brow?
Whose breath blew out the light with this brain?

Is this the Thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power:
To feel the passion of Eternity?
Is this the Dream He dreamed who shaped the suns
And pillared the blue firmament with light?
Down all the stretch of Hell to its last gulf
There is no shape more terrible than this—
More tongued with censure of the world's blind greed—
More filled with signs and portents for the soul—
More fraught with menace to the universe.

What gulfs between him and the seraphim!
Slave to the wheel of labor; what to him
Are Plato and the swing of the Pleiades?
What the long reaches of the peaks of song,
The rift of dawn, the reddening of the rose?
Through this dread shape the suffering ages look;
Time's tragedy is in that aching stoop;
Through this dread shape humanity, betrayed,
Plundered, profaned and disinherited,
Cries protest to the Judges of the World—
A protest that is also prophecy.

O masters, lords and rulers in all lands,
Is this the handiwork you give to God,
This monstrous thing distorted and soul-quenched?
How will you ever straighten up this shape;
Touch it again with immortality;
Give back the upward looking and the light;
Rebuild in it the music and the dream;
Make right the immemorial infamies;
Perfidious wrongs, immedicable woes?

O masters, lords and rulers in all lands,
How will the Future reckon with this Man?
How answer his brute question in that hour
When whirlwinds of rebellion shake the world?
How will it be with kingdoms and with kings—
With those who shaped him to the thing he is—
When this dumb Terror shall reply to God,
After the silence of centuries?

To *World Call* Staff

The World Call Publication Committee has called to the position of Assistant to the Editor, Miss Evelyn Honeywell, who since 1928 has been general assistant in the Department of Religious Education of the United Christian Missionary Society. Miss Honeywell will assume her new duties on July 1, succeeding Mrs. F. M. Rains whose retirement was announced in the July issue of World Call.

Miss Honeywell's first service with the cooperative work of the Disciples was in 1924 when she was assistant to the director of the Central Region of the Department of Religious Education. She was transferred to national headquarters in 1928, becoming the secretarial assistant of Dr. Roy G. Ross. Miss Honeywell has served as recording secretary of the Curriculum Committee of The United Christian Missionary Society. In her thirteen years of service she has formed a wide acquaintance with the general work of the brotherhood and has earned a high reputation for efficiency in the carrying on of her secretarial duties. She has had much to do with the editing of the splendid literature issued from time to time by the Department of Religious Education.

Evelyn Honeywell

Editor to Europe

George Walker Buckner, Jr., editor of World Call, sailed for Europe on the SS. "Europa" on June 19. He goes principally to attend the World Conference on Life and Work at Oxford, England, July 12-26, and the World Conference on Faith and Order at Edinburgh, Scotland, August 3-18. He will return from Southampton on August 20. Before the Oxford Conference he will be in Berlin and in the Scandinavian countries. Part of the time will be spent with the Sherwood Eddy Seminar which left on the "Europa" on June 19. Harold E. Fey, former editor of World Call, also sailed on the same boat. Our September issue will carry editorial correspondence from abroad.

Sixth Pastors' Institute

The Sixth Pastors' Institute to be conducted by the Divinity School of the University of Chicago, the Chicago Theological Seminary and the Disciples Divinity House announces a significant program for the period July 26—August 1. Leyton Richards, pastor of Carr's Lane Church, Birmingham, England, will preach at the opening service and will conduct a course. A course is planned for preachers' wives. Vital social issues will be discussed. A complete program may be secured by writing the Disciples Divinity House, University of Chicago, Chicago, Ill.

Schools of Missions

The Council of Women for Home Missions and the Committee on Women's Work of the Foreign Missions Conference have joined in the announcement of twenty-one summer conferences and schools of missions. These are located in various sections of the country. Information concerning the dates may be secured from the Department of Missionary Education of the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Mount Hermon Federate School of Missions

The 31st session of the Federate School of Missions will be held July 17 to 24 at Mount Hermon, California. The school is under the auspices of an international committee representing women's boards of home and foreign missions. Disciple women representatives in the school are Mrs. E. R. Ashby, Mrs. R. W. Blosser, Mrs. H. F. Gilliam and Mrs. J. N. Lester. Reservations for room and board may be made through Mr. O. A. Ross, Manager, Mount Hermon, California. For information concerning the school, address Mrs. N. J. Forsberg, Chairman, 1144 Eddy Street, San Francisco, California.

WORLD CALL

George Walker Buckner, Jr., *Editor*

Rose Stephens Rains, *Office Editor* L. Madge Smith, *National World Call Secretary*

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C. E. Lemmon Edgar De Witt Jones

VOLUME XIX JULY, 1937 NUMBER 7

The Wisdom of the New Calendar

IN THIS issue of WORLD CALL there appears a statement from the Commission on Budgets and Promotional Relations with regard to the New Calendar of the Disciples of Christ. This calendar simplifies and greatly reduces in number the special offering days and is authorized by the International Convention. We believe this step is a wise one but if so its wisdom will be demonstrated by a wider participation of the churches in the use of these days. Preachers, Sunday school superintendents and other leaders of the local church should plan definitely to put the total life of the church back of the observance of these special days.

Did the Disciples Mean It?

IN THE recent Peace Poll, in which more than 16,000 Disciples participated, the final section of the questionnaire dealt with various phases of "National Action on Peace and War." The results showed a large majority favoring voluntary enlistment and opposed to a nation-wide draft of persons in time of war. A substantial majority also indorsed a nation-wide draft of resources and private wealth in time of war.

The Hill-Sheppard Bill, now pending in Congress, proposes a policy directly opposed to that desired by most of the participants in this poll and, in our opinion, by the vast majority of American citizens. If this bill is enacted the President will be authorized to draft into military service every young man in America between the ages of twenty-one and thirty-one. The bill can also be interpreted as permitting conscription of labor. The "joker" is to be found in the supposed proposal to "take the profit out of war." In reality this bill would permit war-time industries to make a profit 5 per cent larger than their average profit in times of peace. To be specific, Bethlehem Steel (what a name for a squire to the arms makers!) would know that the outbreak of war would permit it to increase its annual profits by 5 per cent. To us it is inconceivable that the American people want such legislation. Sixteen thousand representative Disciples have *said* that they oppose such a policy. Did they mean what they said? If they did, then their logical course is to write their two Senators and their Congressman stating respectfully but clearly their opposition to the Fascist trend in the Hill-Shepherd Bill.

Is There an India?

IN THE *London Sunday Express,* Mr. David Lloyd George is quoted as saying that "Indians will be there at the coronation . . . but not India." *The Indian Social Reformer* of Bombay rather agrees, though it is unimpressed by Mr. Lloyd George's belated interest in the India upon whom "he helped impose" the new constitution which disregards India as India, and is concerned with provinces and states and religious communities. According to the Bombay periodical there could be no Indian deputation, though there was a Delhi deputation and one from Bombay and the Central Provinces. So, too, the Princes and their Ministers who attended represented their respective states, but the new constitution seriously raises the question as to whether there is an India any more. J. F. Edwards' article, "India Advances," in the May issue of WORLD CALL lends strength to the position of the *Social Reformer.* Three words, says Mr. Edwards, sum up the aim of the new constitution: Responsibility, Autonomy, Federation. He admits, however, that federation is wholly new and that the two great sections of India (British India and the Indian States) are "yet to be welded into a unity which has never before existed." We take it that that statement still holds. Nor is national unity a thing to be achieved by edict only. Unity must *come.*

German Representation at Oxford

UNLESS there is a change of policy on the part of the Hitler government between the time of the writing of these words and July 12, the German church will not be represented at the Oxford Conference except through expatriates. On May 22 "police" refused to issue passports to fourteen Lutheran opponents of the Nazi church policy who were to have gone to the conference. On the same day there was announced the cancellation of the acceptance of an invitation to the conference by the official delegation appointed by Hanns Kerrl, head of the Reich Department of Church Affairs. Such action is in no sense surprising when one recalls that the conference is to discuss "the state and church." Fascist powers want no such discussions. Should German representatives attend the Oxford Conference they would, at best, be subjected to embarrassing questions concerning the government's attitude toward the opposition element in the Protestant church.

A Letter On a World Journey

By VIRGIL A. SLY*

READERS of WORLD CALL are making a world journey by proxy. Starting from Indianapolis, they will visit every mission field of The United Christian Missionary Society during the coming year.

There were days when a round-the-world visit by some representative of our brotherhood was a not uncommon occurrence. When these world travelers returned home, they filled our papers with the stories and experiences that inspired them and which in turn inspired us to greater missionary effort. This contact meant much to those of us who stayed at home and read about them.

No one today can make such a world journey but we have been anxious to reap the results of such a journey even though it has to be by proxy. A plan was suggested whereby not just one could make this world trip but all the readers of WORLD CALL could go. It was decided to send a letter around the world and ask the missionaries to take us on a visit to each of our world fields. The itinerary below was prepared for our letter. You will note the map with the arrows indicating the general course that it will follow. Our hosts in these fields are to be as follows:

Miss May Wilson of Aguascalientes, Mexico, who will take us over the Mexican field.

Mrs. C. Manly Morton of Rio Piedras, Puerto Rico, who will introduce us to the work in Puerto Rico about the time of their summer conferences.

Miss Agnes Fishbach, of the Colegio Internacional at Asunción, Paraguay, will take us through this splendid coeducational school in Paraguay.

S. S. McWilliams, of Colegio Ward, will introduce us to our churches and to the school in Buenos Aires, Argentina.

Early in the spring Mr. Sly started the "World Call" letter on its world journey

From the Western Hemisphere we will go to the Belgian Congo and our host there will be Robin Cobble of Monieka, who we hope will have time to take us to each one of the Congo stations.

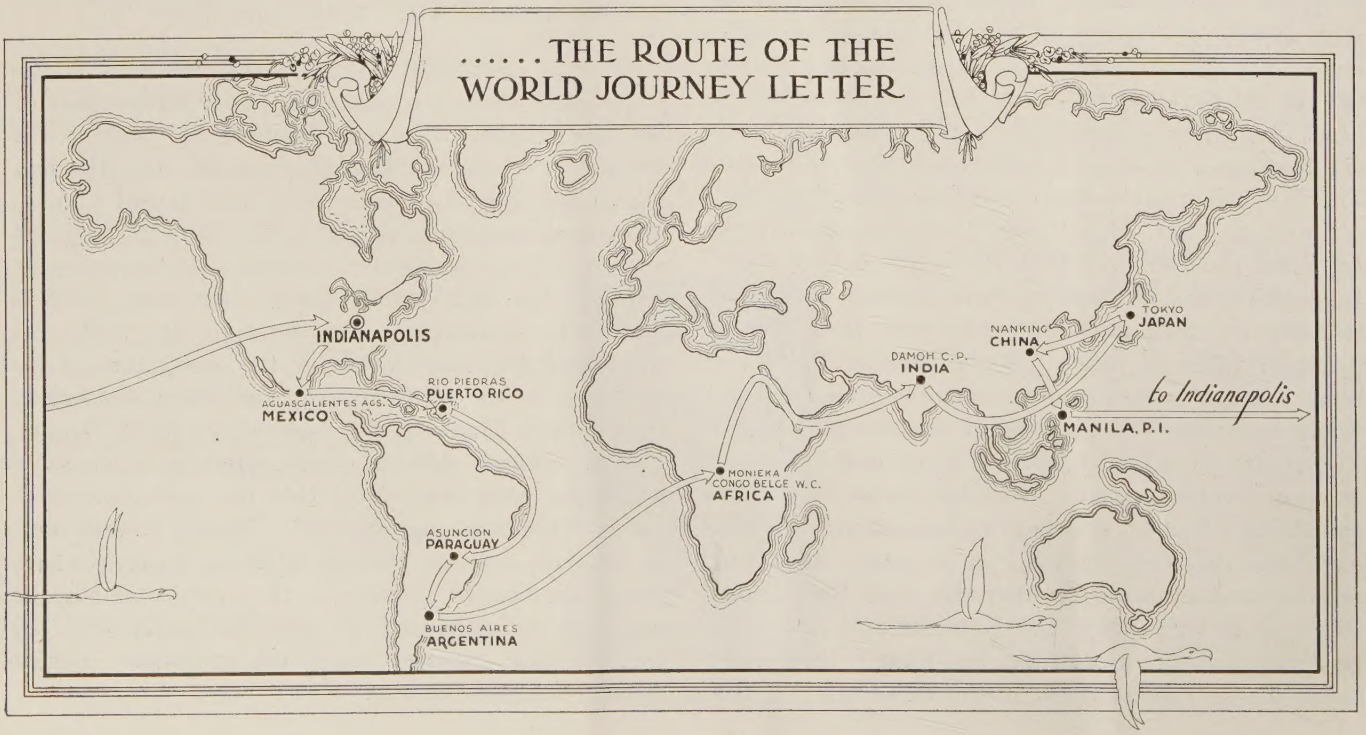
From Africa we will go to India and our host there is Fay E. Livengood, principal of the Boys' School at Damoh. We will have time to visit the other stations in India but even if we just visited the Boys' School it would be well worth the trip.

From India we go to Japan and are greeted there by R. D. McCoy who has the general supervision of our evangelistic work there. He lives at Tokyo and we will use this city as our base of operations.

From Japan we will go to visit Edwin Marx, secretary of the China Mission, who is located in Nanking.

(*Continued on page* 23.)

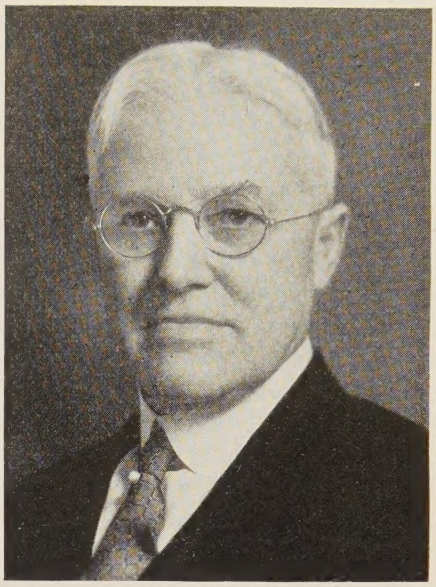
*Secretary of the department of financial resources of the United Society.



Columbus—October 25-31

The Disciples Need the Columbus Convention

By DR. A. W. FORTUNE



Dr. A. W. Fortune, president of the International Convention

THE Columbus Convention is to be the rallying place for the Disciples for the year 1937. This should be a convention which will bring satisfaction to all. We should make the people of Columbus glad that we were there. We should strengthen the churches of Columbus by creating favor for the Disciples in the community. We should promote such fellowship and good feeling that other cities will bid for our gatherings. We should present such a challenge that those who attend will go home strengthened in faith and ready for service.

A great program is being prepared on the general theme "Building the Church to Rebuild the World." Some of the most important problems confronting us today are to be discussed in their relation to the church by able speakers. Most of the speakers are from our own communion and they represent all phases of thought.

Columbus is an ideal convention city. The auditorium, which is convenient to the hotels, is about the right size for one of our conventions. Columbus is within a day's ride by train or auto of a large per cent of our people. The churches in the Middle States should send large delegations, and all sections of the country should be represented.

The Disciples need the convention. We do not have any ecclesiastical machinery or formulated creeds that bind us together. We are united by fellowship in a common cause. That gives significance to the district, state and international conventions. It is imperative that the leaders get together, come to know one another, and discuss their common tasks and problems. If it were not for our conventions and our common causes we would inevitably disintegrate. We need to know the ideals and purposes of one another and have a sympathetic attitude. We need to meet one another with open minds and hearts feeling that we are all working at the same common task.

Every church of any consequence should plan to be represented. There should be large delegations from the larger churches. Let us begin now to make our plans to attend.

C. L. Johnson, chairman of the local committee, as photographed on Scioto River bridge near the Columbus civic center

Come to Columbus

By C. L. JOHNSON

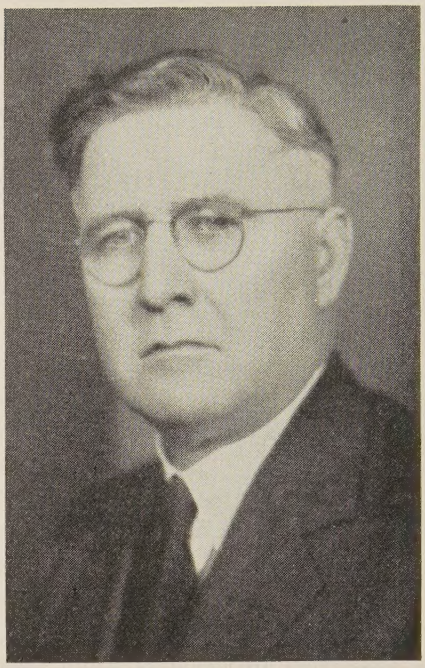
AGAIN the city of Columbus, Ohio, and all Columbus Disciples in particular are eagerly anticipating the coming International Convention for October 26-31. Those who attended the convention of 1928 need no further word relative to the attractiveness of this city for such gatherings. These will want to return; but we are anxious to see their number vastly augmented this year.

Our city combines Northern efficiency with a charming hospitality found more often in the Southland. With three great institutions of learning (Ohio State University alone having 11,000 students), one finds a degree of culture in Columbus that is quite unusual. Our homes are above the average, for Columbus is a city of home owners. These will be open to delegates. Our streets are broad and spacious, making driving more pleasant and less hazardous. The city itself is in a comparatively central location, readily accessible. There are five trunk line railways, airport facilities known from coast to coast, excellent auto highways leading in all directions. Transportation is therefore an easy matter. Hotel facilities are such as to meet the needs of the most exacting, nine of the better type hotels and numerous smaller and less expensive ones. There are rates to meet any purse and service to satisfy the most fastidious. One can readily understand therefore why we have annually 325 conventions in Colum-

(*Continued on page 7*).

Trends in Crime Control

By CARL H. BARNETT*



Carl H. Barnett

THE so-called crime wave which reached its crest in organized raids, jail deliveries and kidnapings a few years ago presented a definite challenge to the constructive forces of the nation. The first organized response to this challenge was the appointment of crime commissions whose efforts have stimulated extensive criminological research. More important is the fact that the heat and fury of the gangster regime incubated a germ of public interest in the cause and cure of crime which if nurtured and directed may well develop into an epochal advance in American penological procedure. A change in viewpoint is apparent which is represented by a generation of younger men and women from the social science departments of our universities and the schools of social work who are now coming into administrative capacities.

There is good reason to hope that public opinion will be increasingly receptive to a different approach to the problem. We are slowly learning, for example, that the war against crime cannot be won so long as we concentrate all our efforts against the finished product. For "no matter how sweeping our success in combating the criminal now engaging our attention our efforts will in no wise check the battalions of delinquents marching out of the future."† The old practice of imposing long sentences and making the penalty fit the crime has taught us how crime cannot be cured. Severity is provocative and punishment embitters the individual and intensifies his criminal tendencies.

Again we are learning what wardens have repeatedly acknowledged—that our long and costly experiment in prisons has failed. If confinement in jails and prisons could curb the criminal we should be the most law-abiding nation in the world. Any tendency toward complacency in this respect is offset by statistics. The following comparative figures as of 1936 are taken from *Prisons and Beyond* by Sanford Bates.

John W. Hornaday, for 10 years Judge of Circuit Court, Lebanon, Ind.

Nation	Population	Prison Population
Belgium	8,159,824	4,000
England	37,354,917	11,000
France	41,834,923	30,000
United States	122,775,046	220,000

Our rate of commitment is approximately four times that of Belgium, twice as many as France and six times as many as England. With this disparity in mind we should remember that England since 1878 has steadily reduced the number of her prisons until today there are but 36 and last year half of the cells were empty, while we have a total of 3,220 institutions of all kinds whose doors close behind a full million men, women and youths annually. Parenthetically, our disproportionate prison population is partly due to the fact that in the United States we imprison large numbers who in other countries are not so confined; such as mental defectives and victims of emotional disorders. This practice of shutting all classes of lawbreakers away has blinded us to the real problem of crime control and has produced an aftermath of recidivism of puzzling proportions.

We are slowly opening our eyes to the fact that there is no panacea for crime, but that it is a social disorder with multiple causes. The young delinquent always represents a delinquent situation; a broken or vicious home or degrading community environment, or, as is often the case, he may represent a combination of all such factors. Deviations in behavior at first may be an abnormal way of seeking to supply a normal need in the individual's life. Since the causative factors are legion and, like their fingerprints, no two individual delinquents are alike, it follows that methods of cure and prevention are far from simple.

The emerging technique with promise is best understood by following the analogy of medical science in its fight against malaria that once ravaged great areas of our population. The first step was to discover the causative factors and the carriers of the disease and then attack it at its source. In like manner all efforts to strengthen character-building influences will get at the grass-roots of crime. The approach is obviously through the fundamental social institutions, the home, the community, the school and the church. The Social Security Act of 1935, followed by coordinating legislation in the states, provides for the economic undergirding of those classes who are victims of the mechani-

*Pastor, Christian church, Lebanon, Indiana.

†Cooley.

zation of industry and unavoidable misfortune. The child welfare phase of this program aims at adequate protection for the growing child, to buttress the solidarity of his family and secure for him the cultural advantages of his community. If the program functions as well as it has been conceived it will be the major contribution toward the diminution of crime of the last one hundred years.

Another current and promising development in crime prevention measures is the Coordinating Councils which provide for the organization in the local community of all character-building and protective agencies for children and youth. The original incentive was the alarming amount of juvenile delinquency and crime. There has been no dearth of agencies interested in the problem but their efforts were often dissipated through lack of cooperative action. The Coordinating Council is an attempt to correct this condition.

Space will permit but a bare mention of Probation and Parole both of which are directed toward the prevention of crime as well as toward the rehabilitation of the criminal. But what of the church? It is not an overstatement to say that nearly all reform movements, including the current welfare programs, find their matrix in the church. Organizers of the American Prison Association, for example, were moved by Christian impulses and include such men as Edward C. Wines and Fredrick H. Wines, one a Congregational minister and the other at one time the pastor of the Presbyterian church of Springfield, Ill. Associated with the latter was Theodore Dwight, a brother of Timothy Dwight, of Yale. Before these American leaders in point of time stand the names of John Howard, a convert of John Wesley, and Elizabeth Fry, a stanch Quaker, who were responsible for the prison reform movement that has probably more than any other made England the "most law-abiding nation in the world."

In England in 1935 I was surprised to learn how extensively the courts used the church auxiliary societies for the supervision of juvenile and adult delinquents. Out of 285 probation officers appointed under the Home Office, 148 were being financed by the churches and the government together. Sir Chartres Bison, a metropolitan magistrate, said "The position of a London police court magistrate would be intolerable if we had not the help of our police court missionaries." The term "missionary" and "Probation Officer" are synonymous terms in English court nomenclature. I was told that in making appointments on the probation staffs the religious life of the applicant is a primary requirement.

We need in this country the full power of the church in our fight against crime. Social service needs the dynamic of religion to reinvigorate wills and build character in the struggle against delinquency. The churches should be represented in every community effort to protect youth. The informed minister through his preaching and community contacts and the church through trained groups of lay workers can meet a great need. There should be a working reciprocal relation between local case-working agencies, their trained staff and the churches. Both are in the struggle for the abundant life. Judge John W. Hornaday of Lebanon, Indiana, believes that young offenders can be redeemed by local forces where there is a will to utilize these forces. In his ten years on the bench he has demonstrated the soundness of this view. Through a program of public education and the enlistment of constructive forces, including the churches, the policy of committing young delinquents to institutions has been discontinued. This project in which the writer has had a part is suggestive of the direction our efforts for crime control must take.

Come to Columbus

(*Continued from page* 5.)

bus with an attendance of 125,000 delegates. In addition we have each year 400,000 visitors to our state fair. If experience means anything then our city is amply qualified to entertain visitors.

Those attending this year will find the auditorium more adapted for convention business than Memorial Hall used in 1928. The auditorium has ample space for exhibits and for fellowship purposes between sessions. It is located near our civic center on the Scioto River, a civic center which for sheer beauty is second to none in America.

Some 5,000 local Disciples join me in extending this hearty welcome to our city. Our twelve local ministers are a unit in their support. Local committees are already at work anticipating your needs. We are confidently expecting a great convention. "Come thou with us and we will do thee good."

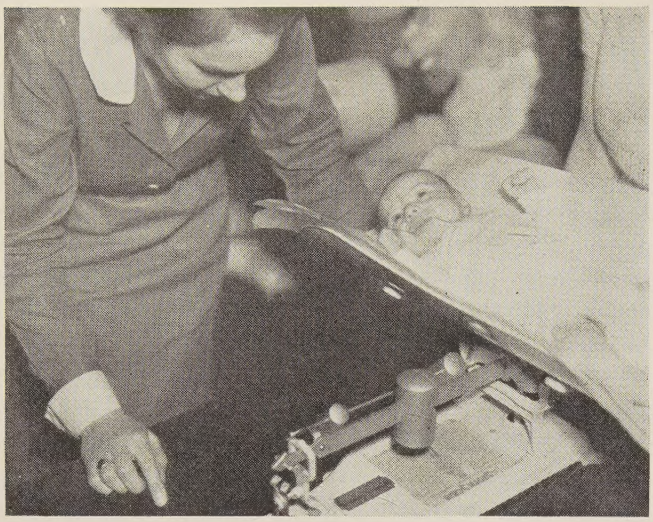
A Prayer for Our Nation

God grant us peace, and teach our youth
That Glory lies in Faith and Truth;
That Fame is never worth the price
When bought at human sacrifice;

It is but Greed that feeds and thrives
On killing souls and crushing lives;
The spoils of War are all in vain,
When soaked in blood and wrapped in pain.

God grant us peace, and teach our youth
That Life's adventure lies in Truth;
Make our sons strong, and to them give,
Not strength to die, but strength to live.

—Ethel Bryant Cobb.



Checking the baby's weight

Nursing and Public Health Under the WPA Program

By ELLEN S. WOODWARD*

THE Nursing and Public Health projects, which operate under the Division of Women's and Professional Projects of the Works Progress Administration, are rendering invaluable service to individuals and to the public generally in spreading information as to methods of preserving health, in treating diseases and in preventing infection. Each project must be sponsored by a competent state or local agency, usually the county or city Board of Health. No project is initiated unless scrutinized and approved by the United States Public Health Service. Altogether these projects employ approximately 12,400 persons including about 4,000 registered nurses.

On advice of physicians, WPA nurses go into underprivileged homes to assist in pre-natal and post-natal care and also to render service in cases of general illness. They perform all types of services coming under the heading of bedside nursing, such as bathing and dressing patients, the preparation of proper foods, and similar tasks.

Under this program also the WPA employs needy registered nurses to promote physical and oral hygiene through the means of health campaigns. On such projects as these underprivileged children are examined for communicable diseases, physical defects and tooth decay or infection.

In Colorado, WPA nurses have given bedside nursing service to 10,183 needy individuals. They have performed 1,564 vaccinations and 1,173 immunizations; have made 10,998 examinations; and have taken 1,217 cultures.

In Denver County, Colorado, twelve WPA nurses are employed to augment the Denver General Hospital staff in giving routine care to needy patients.

*Assistant Administrator, Works Progress Administration.

In Crowley County, a project was opened at the request of the county commissioners during a severe epidemic of scarlet fever. In Pueblo County, during the period of one month, the sick in 280 needy homes were given bedside nursing care, and 100 babies of underprivileged mothers were examined free at the baby clinic.

Under the WPA program, free bedside nursing care is being furnished to underprivileged persons in the rural districts of Minnesota for the first time in the history of the state.

Operating in 12 counties, 25 registered nurses and 75 practical nurses have made more than 9,000 visits to some 1,612 patients unable to pay either for skilled nursing service or for simple bedside care. More than 40,000 hours have been given to this work by the WPA nurses and their assistants.

Preserving child life, particularly through the prevention of chronic heart disease, is the purpose of one WPA project in Minneapolis which is attracting the attention of medical leaders throughout the country. Sponsored by the Division of Public Health, a Cardiac Hospital is maintained at the Lymanhurst Health Center, where children from relief families, suffering

Children at a W P A dental clinic

from incipient heart disease, are given the benefit of special diagnosis and treatment. Research work is being carried on in the only such WPA laboratory of its kind.

Children develop rheumatic infection early in life. The peak of incidence in Minnesota is between five and six years and is especially prevalent among the indigent poor. It is estimated that approximately 1,000 children in the Minneapolis Public Schools are suffering from this disease. The aim of the WPA project is to reach these children, give them immediate care, and prevent permanent heart damage.

The hospital accommodates approximately 40 children, who are cared for on an average of three months at a time. The WPA personnel includes a physician, two supervisors, 28 nurses and attendants, two laboratory investigators, nine clerks, eight orderlies and eleven maids.

In New York City WPA nurses and public health assistants are giving valuable pre-natal and infant care at baby health stations, aiding the regular staffs of New York City Hospitals, giving bedside nursing care to the city's poor, caring for the teeth of underprivileged children, preserving old health records, and performing important research work at the Department of Health Laboratories.

Eighteen thousand victims of social diseases were treated on a single WPA nursing and public health project in New York City during the period of one month—from December 20, 1936, to January 20, 1937. During the same period, 17 WPA physicians, nurses and assistants contacted more than 5,000 underprivileged mothers and 6,200 children. A total of 3,200 babies and pre-school children as well as 91 adults were brought to doctors' conferences.

Among the most important activities under the public health program are the surveys which are being made in Florida, South Carolina, Pennsylvania, West Virginia and a number of other states, to locate all crippled children so that their defects may be corrected where possible.

These surveys have proved conclusively the need for this type of work. A survey in one state showed that 71 per cent of the families of crippled children were financially unable to provide needed care without assistance. Thirty-seven per cent of the children listed had been treated only by a local medical doctor. In 13 per cent of the cases, it was stated that no physician had been consulted in three or more years.

Nearly a fifth of the crippled children of school age were either not in school or never had been, and some 75 per cent of the physically handicapped in school were retarded in their school work.

Many cases of incipient disease have been discovered in families which WPA nurses have served. In one city of Massachusetts, approximately 25 children, suspected by the bedside nurse of having tuberculosis in its first stages, have been X-rayed and found to have this disease. It is believed that this prompt discovery and treatment have done much to prevent its spread.

In the state of Illinois, five clinics are operating under the Works Progress Administration program in a campaign of treatment and elimination of trachoma, a serious disease of the eyelids which leads to eventual blindness and rapidly attacks entire families in areas affected.

In Grand Rapids, Michigan, a community in which it is said that more children under the age of five years die of whooping cough than of any other disease, an immunization whooping cough project is in operation. The program, designed to save the lives of children, involves locating children in the community, and immunizing them against the disease.

Under a program which was initiated under the FERA and continued under the Works Progress Administration, graduate nurses in one year visited 27,408 homes in South Carolina to persuade parents to protect their children from diphtheria by toxoid immunization. So successful was this campaign that 1,351 immunizations were made and not a single case of diphtheria was reported that year.

When a poliomyelitis epidemic threatened the state of Alabama during the past summer, the Division of Women's and Professional Projects assigned 91 nurses to assist county health units in administering the alum-picric acid spray to people in 66 counties. Ten other WPA nurses were assigned to aid county health units in instructing parents in the after-care of children who have been stricken.

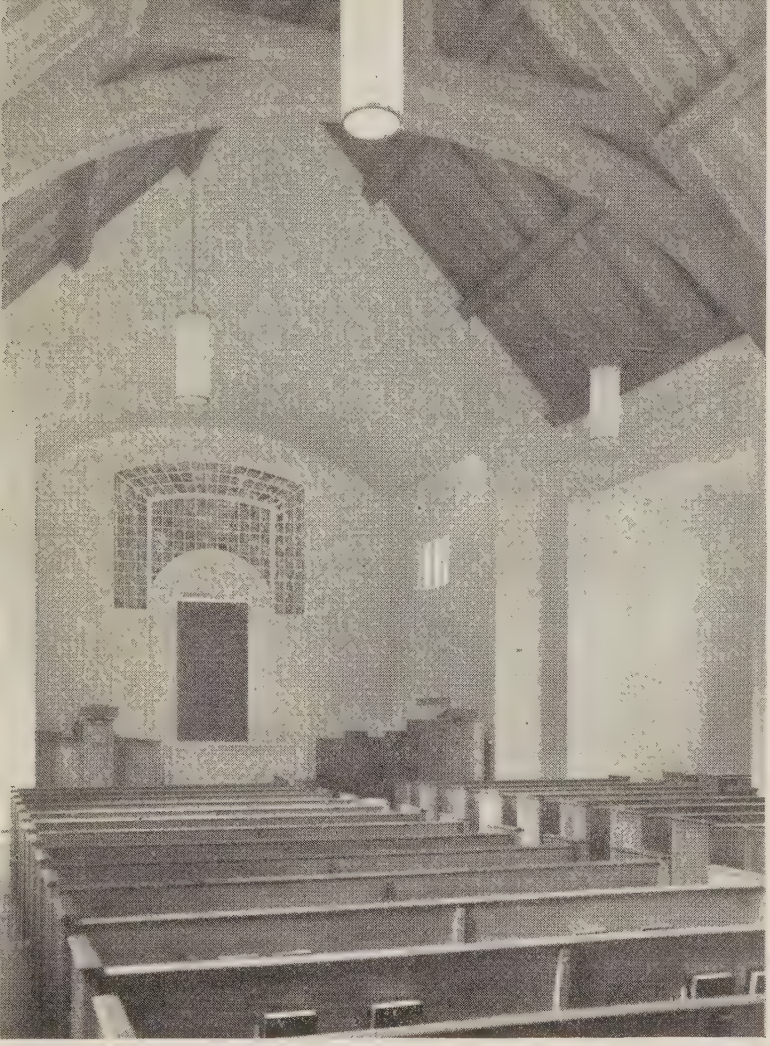
In the drought-stricken areas of the Middle West and the South last summer, WPA nurses, in cooperation with the Public Health Service, rendered valuable assistance in treating cases of heat prostration and preventing contagion from the use of contaminated water. They instructed expectant mothers in the general hygiene of pregnancy, provided service in confinement cases, and emphasized the proper care for both mother and infant. They arranged pre-school clinics which enabled parents to have their children examined and also assisted in the establishment of immunization clinics for protection against smallpox and diphtheria.

The states generally report excellent results obtained from these nursing and public health projects, not only in the actual treatment of disease and immediate care of the sick, but in educating people in the importance of health; in the improvement of sanitary conditions and practices; in the better care of mothers and babies; in developing interest in the prevention of such diseases as pellagra, malaria, venereal infection and tuberculosis.

Utility *and* the Beautiful

Complementary—Not Contradictory

By A. F. WICKES*



Church of Christ Disciples, Danbury, Connecticut

HANDSOME is as handsome does.'' The beautiful is born of utility as surely as the tulip is born of the earthy bulb. Utility, carried to its highest function, will produce essential beauty.

The building of a church structure begins with the simplest expression of utility—shelter of mere walls and roof. Mere shelter and a pulpit may be sufficient as a beginning. People, however, are bound to emerge into larger circles of understanding. They demand that which provides the necessary utility of a more comprehensive expression for their aspirations.

When one begins to shape or proportion a building toward a definite purpose and place certain appointments in truly functional locations, one is definitely on the way toward an expression of the beautiful. The quality of architectural expressiveness which a building may have links the utilitarian with the beautiful.

Promoting Reverence Is Utilitarian

The highest utilitarian use of the room is that it produce the atmosphere of worship and promote reverence. If utility is to be our guide, we will discover that disorderliness and drabness of the usual church interior is a positive detriment to the spirit of worship and attitude of reverence. Therefore the introduction of the judicious use of color and orderly forms is desirable.

In designing the church interior the architect, familiar with church requirements, seeks to build around an interpretative expressiveness of the symbols commonly accepted by the particular church. The usual presentation of these symbols reveals many shortcomings which real utility would not countenance. It is desirable to make these symbols dramatic to the eye and to the imagination.

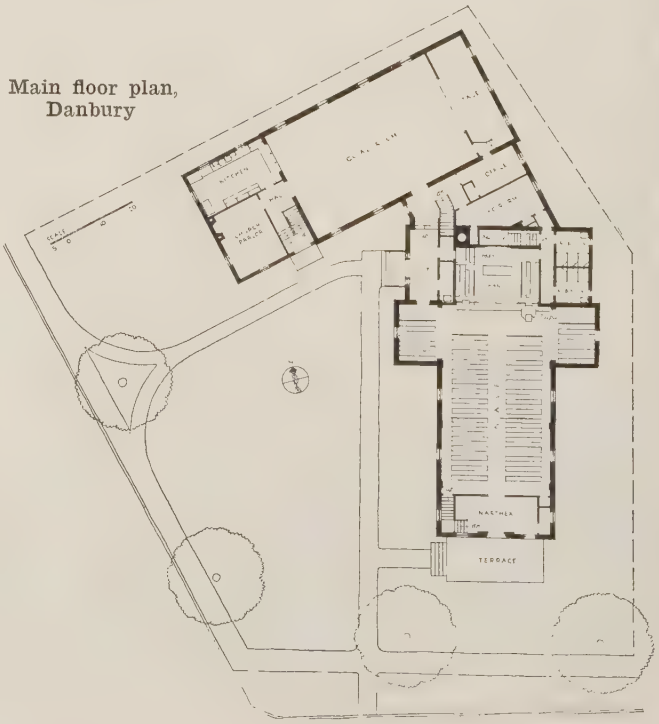
If one gives thought to the symbolism of baptism, it will be reflected in locating the baptistry where this ordinance may be presented in the most dramatic and compelling manner to those who would witness it, unaccompanied with visible preparation.

Making the Communion Central

With reference to the setting for the communion service, utility would suggest that the communion table be placed more significantly and be visible at all times. It is usually conceded that we assemble primarily to commune. If this is acceptable, then the whole setting may be thought of as symbolic of the Upper Room.

Nowhere does utility speak more eloquently than in the matter of proportioning the worship room itself. All through the centuries the lengthened and

Main floor plan, Danbury



*Mr. Wickes, advisory architect of the Board of Church Extension, was advisor for the Danbury Church. William Webb Sunderland was the architect.

Ground floor plan, Danbury

heightened space has been found positive and dynamic. Not only is the mere seating capacity increased but such a room lends itself more readily to other functions which may very properly come within the scope of the service of the church.

The minister (to whom the church building is but an instrument of service) may be assured that such a carefully wrought utility will create for him an atmosphere which will greatly reinforce his own efforts.

To those who may think such a room lacking in utility for evangelistic meetings it may be said that it has been tested and found worthy. Any room so built to produce the atmosphere of worship and reverence is highly suited for the presentation of the gospel in an intensive way by the sane evangelist.

The final test and a vital one is—do the people respond? They do indeed. There is built into their minds and hearts an experience which cannot be duplicated elsewhere.

Church at Danbury, Connecticut

The accompanying illustrations are of the church at Danbury, Connecticut. The architectural character of the building is Modern Colonial.

The exterior is extremely simple and chaste—a most excellent example of restraint, which is one of the high virtues of the art of architecture.

The tower is especially to be noted as it recalls the historic towers of stirring pre-revolutionary days.

The irregular property lines requiring an unusual plan were offset by the fortunate slope of the lot toward the rear and side, giving a full story above ground for the classrooms on the ground floor. The main floor shows the accepted arrangement of the Worship Room. The transepts on either side provide extra seating as does the gallery over the narthex, giving a total capacity of three hundred.

The communion table is centered and raised on the chancel floor. The curtained baptistry is just back of it with convenient robing room adjacent. The organ is above the baptistry. The pulpit is at the side with reading desk opposite. The choir is divided. The large social room has a stage and commodious kitchen. The church parlor is adjacent. A special "quilting" room is also included.

Attractive Grounds of Prime Importance

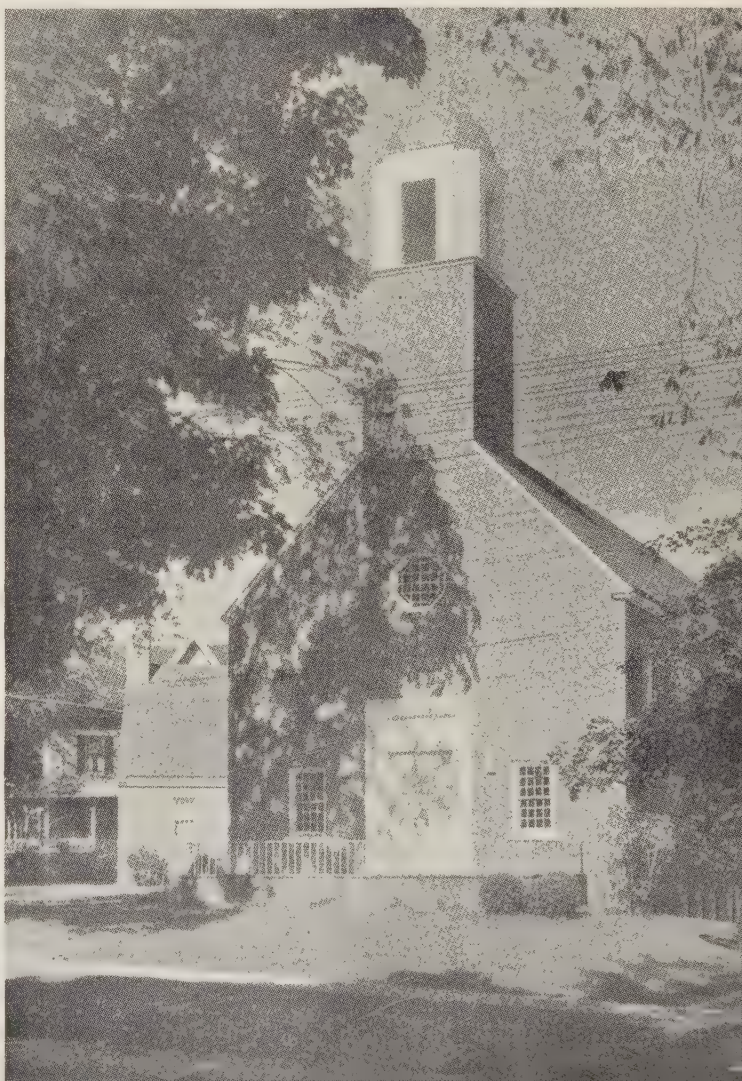
The property fortunately has a number of fine old elms for which New England is noted. This greatly enhances the building which is of a colorful warm-toned Harvard brick. The excellent taste in planting the grounds and developing a fine lawn should be brought to the attention of many church boards. The generous paved terrace at the main entrance allows the group to linger in social intercourse under most pleasant circumstances.

The architect is to be commended for the excellent results. The building was dedicated a year ago.

Service of Advisory Architect

The Danbury church called the advisory architect into consultation at the very beginning of the building program, soon after the old building burned. He made two visits to confer with the committee and architects and to study the site and surroundings. After a review of the work of the local architects they were selected to carry on the work initiated. This relationship between architects is widely used by our churches.

Exterior of Danbury Church



Saving Church Buildings

By A. REID LIVERETT*

Martinsville, Indiana, Church

THE Board of Church Extension operates in the field of church building loans and is the only church financing agency of our brotherhood to which churches can appeal for help. If there were no problems involved in the financing of church buildings the Board of Church Extension would not be in the picture of our brotherhood agencies. The Board of Church Extension carries approximately three million dollars of church debts. In addition to this there are some twelve million dollars of church debts carried elsewhere, and many of these congregations are under the pressure of having to refinance their obligations. We also have urgent calls for help in remodeling old buildings and helping to erect new buildings. The major emphasis of the Board of Church Extension during 1936 was decidedly in favor of the policy of helping congregations to save their buildings rather than to grant loans to encourage new building enterprises.

Do the congregations appreciate this service? Our files bear abundant evidence of the grateful attitude from congregations across the nation. Space does not permit a complete recount of all these victories; suffice it to say, that the pictures and statements on these two pages are merely striking examples of what could be given.

*Secretary, Board of Church Extension.

This quarter-million-dollar building at Tampa, Florida, worked out its own problem after the promise of a Church Extension loan

"The beautiful, massive and costly church edifice would not have been saved without the aid of a substantial loan from the Board of Church Extension. The church is now back on its feet with new hope and vision and ready to go forward." Thus writes one pastor in a letter expressing deep appreciation to the organization that came to the rescue in the eleventh hour of peril.

Note, if you will, the picture of our great church at Tampa, Florida, with a debt of over $100,000 on a building costing over a quarter of a million dollars. This is a case where the problem was solved through the promise of a loan from the Board of Church Extension that has not been actually made and perhaps will never be needed. Our Board voted a substantial loan to Tampa which in turn was a challenge to the congregation to raise in cash $23,000 and this in turn changed the attitude of the creditor to allow the congregation to refinance the debt with them on terms very fair and mutually agreeable. Had the Board of Church Extension not promised a loan and given the congregation sympathetic backing and encouragement, they would have been forced to surrender their property. As it is, the promise of a loan did the work and this great church goes hopefully on.

The old First Church at Martinsville, Indiana, is one of the substantial and well-established churches of the state. The pastor and their leading men worked incessantly for months to save their property, which they could never have done without the help of Church Extension. The pastor has this to say: "When our church was in distress the Board of Church Extension graciously came to our rescue. Because of the aid we received, we took courage and a spirit of determination displaced what had been practically a defeatist attitude. With the new courage came a new spiritual life that has put joy in our hearts. The result has been that for months there has been no week in which we have not had conversions."

Our correspondent at Pine Bluff, Arkansas, writes concerning the part the Board of Church Extension had in helping to save their church building valued at $76,000: "We had a heavy bonded indebtedness and three years of accrued interest. We were unable to meet even the interest payments and foreclosure proceedings were instituted against our church by the bondholders. Being unable to obtain assistance from any finan-

cial organization, we presented our case to the Board of Church Extension. In addition to what our church raised, a loan of $12,500 was secured from the Board of Church Extension and a satisfactory settlement was made with our bondholders. As an expression of our appreciation to the Board of Church Extension we have been successfully meeting each payment as due and feel that with the renewed life, courage and faith of our congregation we will continue to do so. Our entire congregation feels very grateful for the personal interest manifested by the Board of Church Extension in our problem for it has restored our building and our determination to carry on the work of the kingdom.''

The congregation at Knoxville, Iowa, has a property worth possibly $40,000 which was about to be sold for a $5,000 debt. After the church had raised every dollar it could, the Board of Church Extension sup-

Knoxville, Iowa, Church

plemented that with a loan and their property was saved. Our correspondent there who is a banker says, ''There is a deep feeling of brotherhood between the borrower and the lending agency. If a canvass of our congregation was taken as to the feeling toward the Board of Church Extension it would be *'deep thanks.'* ''

The Wyatt Park Christian Church, St. Joseph, Missouri, was tremendously handicapped and suffered no little embarrassment as it struggled under a heavy bonded indebtedness. Its problem was solved with the aid of the Board of Church Extension and the pastor writes us the following: ''Our growth and new outlook is possible only through the assistance of the Board of Church Extension. Encouraged with a loan of $12,000 at the time of critical need, the church was able to reduce its indebtedness; to raise the major portion of the needed difference in cash, and to start on a new financial basis. Not only does the church meet its building obligations promptly, but pays the interest from the current fund, has twice increased salaries, and is planning for future growth.''

Christian Church, Pine Bluff, Ark.

This type of service and relief given are in keeping with the ideals and purposes of the Board of Church Extension. As these loans are repaid the money will go on other missions of helpfulness and so the good work continues.

Church Extension Notes

THROUGHOUT the United States and Canada our brotherhood owns 8,198 church properties representing an investment of approximately $115,000,000. These church properties are mortgaged for a sum estimated at $15,000,000, $3,000,000 of which is carried by the Board of Church Extension. This means that our churches are paying about $720,000 of interest charges on $12,000,000 of church mortgages to banks, trust companies, insurance organizations, etc. This money should be ''kept at home.''

The Board of Church Extension should have in its permanent funds enough money to care for our brotherhood's church building needs including its church debts. If that were so, the Board could lessen the interest charges thus benefiting the churches needing such aid and at the same time would be able to do a vast amount of missionary work from available interest funds in excess of operating expenses.

The permanent funds of the Board of Church Extension have largely been built up to approximately $3,000,000 during the past forty-nine years by bequests, annuities, and by individual gifts and church gifts in sums of $5,000 or more to establish memorial and named funds with the Board. Robert H. Stockton of St. Louis left to Church Extension by bequest $400,517; William L. Powell, Lebanon, Indiana, left by bequest $19,512; Thomas E. Bondurant of Illinois left $63,033; T. W. Phillips of Newcastle, Pa., left $13,500. Forty other individual and church gifts total $700,000.

Wyatt Park Church, St. Joseph, Mo.

Church Extension During 1936

By JOHN H. BOOTH*

ALL things considered, 1936 was the best year for the work of the Board of Church Extension since the beginning of the depression.

NEW RECEIPTS. Annuity gifts to the Board of Church Extension during 1936 totaled $95,300 as against $53,150 during 1935 and as against $24,400 in 1934 and as compared with an average of $5,000 per year in annuities from 1920 to 1933.

During 1936 the Missionary Society of Southern California turned over to the board its "Church Extension Funds" consisting mostly of church mortgages and titles to properties. These funds were accepted and set up as a "Southern California Named Fund." It is impossible at this time to estimate how much these church mortgages and deeds will net to the Board of Church Extension. They originally represented approximately $60,000.

During 1936 bequests to Church Extension totaled $7,362.20 as against $6,591.41 in 1935. It would pay all of our boards and colleges to give more time in the cultivation of the writing of wills.

The board's policy of accepting trust funds from churches and organizations is growing in favor. The receipts of such funds in 1936 totaled $39,893.98 as against $33,777.92 in 1935. These funds may be withdrawn at any time with 4 per cent accrued interest.

CHURCHES BUILT AND SAVED. The primary purpose of the work of Church Extension is the loaning of funds to help build new churches or to save churches already built from being lost by mortgage foreclosures. During 1936 the board came to the rescue of forty-four churches, either with promised loans, soon to be closed, or with loans already closed, totaling $319,100. These loans will conserve to our brotherhood church properties costing $2,133,500. Loans to six of the forty-four churches were made to aid in the erection of new buildings. Thirty-eight of them were made to help save properties from mortgage foreclosures or to help buy them back.

WORK OF STAFF AND FIELD REPRESENTATIVES. The board is carrying loans with 382 churches totaling approximately three million dollars. During the year all these loans have been "serviced" by the office staff and field representatives of the board. These are assigned to the tasks for which each is best fitted, looking to the strengthening of the morale of the congregation, and the making of loan payments. S. R. Bradley and J. H. Stidham give their time in helping churches to plan and execute campaigns for funds to meet loan payments and to put on canvasses to underwrite current expense budgets. A. K. Scott works exclusively in Texas where the board has more funds invested than in any other state. He, too, helps churches meet their payments, but in addition often holds evangelistic meetings where such are needed. Mr. and Mrs. Joseph A. Serena give most of their time to ad interim pastorate work, helping congregations to rebuild their morale and their financial and educational programs. These workers serve the churches where this board has large loans and where the congregations have been temporarily prevented from employing a minister and at the same time meeting loan payments.

PASTORAL SUPPORT. Pastoral leadership is essential to the success and progress of any church. Very few churches are able to carry their local work without it, and still fewer can do that and in addition thereto meet payments on church debts. Financial conditions became so desperate with some loan churches that the board was faced with the alternative of either underwriting the salaries of pastors or allowing the work in those churches to decline, interest on our loans to accumulate, the morale of congregations to go down, with the ultimate possibility of our having to accept title to properties. We feel that we have chosen the better policy of underwriting the salaries of pastors even though it means a small loss of funds for a few years, rather than run the risk of taking greater losses later in disposing of properties left on our hands, and with the added moral responsibility to our brotherhood of allowing many of our churches to die. During the past year the board has paid a part of the salary (in a few cases all of the salary) of fifty-three pastors at a cost to this board of $25,200.72. This type of service was an emergency measure and will be discontinued at the earliest possible date.

INCREASED LOAN PAYMENTS. Payments on principal and interest of outstanding loans during 1936 totaled $242,656.94 as against $197,887.19 in 1935—a gain for the year of $44,769.75.

GOOD YEAR FOR BUREAU OF ARCHITECTURE. There was an increase of building activity during 1936. Our advisory architect, A. F. Wickes, prepared floor plan sketches for eighty-four new or remodeled building projects. In four of these cases he rendered special service, that is, he did sufficient drafting of the various parts of the building to completely set the architectural character of the buildings and then he continued to work with the local architects in an advisory capacity until the buildings were completed. These churches were dedicated in 1936 and are magnificent structures. They are located at Danbury, Connecticut; Eau Claire, Wisconsin; Champaign, Illinois and Colorado Springs, Colorado.

*Dr. Booth is executive secretary of the Board of Church Extension.

The Time to Strike for Church Debts

By WILLIAM T. PEARCY*

THE 20's were years of extensive building enterprise. "Bigger and Better" was the program of the day. In every section of the country fine homes, as well as commercial buildings of almost every kind, were erected. Our churches fell victim to the spirit of the times as many new buildings were constructed, educational facilities were extended and equipment entirely overhauled. Times were good. More room was needed, or they thought it was needed, and so they built. Money was plentiful. Churches borrowed heavily but no one thought seriously of that, for everyone was doing it. Given a few prosperous years, all would be repaid.

Then came the 30's and with them the depression. In many of our churches families upon whom dependence had been placed for paying substantial amounts of the building debts lost heavily of their material possessions—some lost all. The member of moderate income had his salary reduced, then reduced again. And with these reductions came reduced financial support of the church. It was a period of cuts for both the giver and the gift. Church obligations which only a few years before seemed easily within the ability of the congregation, now loomed larger and larger and in some cases shut out almost every ray of hope for the future.

With this shrinkage of material resources came a serious drying up of spiritual reserve. An attitude of defeatism was rampant in the lives of men and women and this attitude was quickly reflected in our congregational thinking.

BUT today conditions are improved. The national income has increased over 25 per cent of the low of the depression. The members of our churches are, for the most part, better able to support financially the entire program of the church. Now is the time to strike for the payment of church debts. Creditors have a right to expect the church, of all institutions, to pay what it legally owes. By the same token, the church ought to be the first to want to meet its obligations when it is able to do so, and the church is able.

The Olive Branch Church in Indianapolis proved what can be done and has a record which would put many of our churches to shame. This congregation, pastored by Ephraim D. Lowe, in 1929 owed $43,000.00 on its building. During the past seven years, with an active membership of 1,200, from families of modest incomes, many of whom were on relief for long periods of time, the building debt was reduced to $22,400.00 by a payment of over $36,000.00, in principal and interest. This, in addition to carrying a substantial current expense budget and commendable missionary program. Yes, it can be done.

*Recently elected treasurer of the Board of Church Extension.

There are those who say that the church will be among the last to feel any appreciable effect from improved economic conditions. They point out that accumulations of personal indebtedness will have first attention and that any increase in giving to the church will come only after individual needs are satisfied at least in substantial part. In many instances that may be true, but it need not be so.

A FAMILIAR portion of the Sermon on the Mount might well read—"Seek ye first the recovery of his kingdom and his righteousness, and the recovery of these other things will be added unto you." Spiritual recovery needs to keep pace with economic recovery—and as it does, the financial ills of the church will soon be overcome.

Church Extension, and without question, the same attitude holds true for the commercial creditors of our churches, does not expect any congregation to do the impossible, but it does expect every congregation to try—and to do its best. Getting a church to try is more often than not the problem. Personnel and leadership have changed through the years, and there is not always the sense of responsibility for a debt created by others who have gone before. But that attitude is rapidly changing. Churches are trying, and debts are being paid. Once convinced that they might do something, they are discovering to their joy and satisfaction that they can. The receipts from payments on principal of Church Extension loans indicate the trend. The first four months of 1937 showed a return on loans of $84,996.38, as against $51,524.90 for the same period in 1936. Many churches are getting down and under their loans and paying them in full. Whereas 25 loans were satisfied in 1936, it is estimated that at least 40 will be cleared in 1937.

If your church has a building debt it can and ought to be materially reduced this year—unless yours is the exception that proves the rule. "How?" you say. There should be adequate spiritual preparation. The needs should be clearly presented to all the members, and the objective one that offers a vital challenge and yet has reasonable chances of being reached.

Happy is the church that pays its debt, for it creates a new spirit and a new hopefulness in the life and work of that congregation. And with the payment of the debt comes a release of resources and energy which then can be directed toward an enlarged local program, a more worthy support of the ministry, and a more adequate contribution toward the causes of the church, at home and in the uttermost parts of the world. Yes, now is the time to strike for the payment of church debts.

Personalities

By FRA EDGARDUS

FOR better than a quarter of a century three "bright, particular stars" scintillated at our conventions, state and national, namely A. McLean, F. M. Rains and George W. Muckley. The first and second were the embodiment of world-wide missions, the third of Church Extension. The Muckley smile, the ten-finger exercise, enthusiasm, dauntless persistence—how well we recall the qualities that made G. W. the personification of church erection. This passion glowed and burned within until it finally consumed him.

G. W. Muckley's successor, John Booth, is also enthusiastic, fervent, impassioned, but in a different way. G. W. was as a strong, fresh wind blowing over the land. Booth is a gale, a tornado, sweeping everything before him. Muckley purred; Booth roars. G. W. cajoled you; Booth catapults at you with tremendous energy. Booth has an orator's mouth and a vigorous frame, his voice is stentorian, and when he is fully aroused he goes into action, voice, body, arms, everything—and all for church extension.

Herbert Smith's twenty-five years in Africa have made him a capable spokesman and interpreter of the one-time Dark Continent. He has a sense of humor and enlivens his addresses with a tall tale now and then. That story he tells of the difficulty of translating our Western denominational names into the African tongue is rich; and its climax is the comment of a Methodist missionary, who said; "I am glad we have decided to call our cooperative work the United Church of Christ in Africa. Think of attempting to teach the natives to say 'the Methodist Episcopal Church.' What a mouthful! They would likely get it 'the Methodist Impossible Church'!"

Our National Benevolent Society has hit upon the right way to present its work at our conventions. The accredited representative brings along a lively assortment of boys and girls, their faces polished, their clothing spick and span. They are marched to the platform and there they recite and sing, and sometimes offer a childish prayer. They always make good. They touch the hearts of their hearers, and even the most captious critic of our organized work fishes for his handkerchief and says, "I believe in this sort of thing." Yes sir, this work is fundamental, and what Jesus said about ministering to the children is in the white light forever.

John H. Booth

Herbert Smith

F. E. Smith is an impressive advocate of the Pension Plan for the preachers. He makes a grand plea for the dignity of the ministry and the intimate relationship between the minister and the churches. The years have been kind to F. E. He looks to be in robust health. He is compassionate and understanding. Moreover, he is courageous. He indicts our extreme congregationalism and its near approach to anarchy with vehemence yet with sanity. He can sit through almost as many convention sessions as A. McLean was wont to do, and come through fresh, joyous and friendly. One traces on F. E.'s calm face some resemblance to that noble veteran, John R. Mott.

Do the Disciples have any able women preachers? The answer is "Yes," and Miss Ada L. Forster of the Minnehaha Christian Church, Minneapolis, merits a paragraph on this page. Miss Forster was born in England, and her father was a seafaring man. It was under the preaching of J. M. Van Horn that Miss Forster, together with her family, became part of this movement within the church for the unity of the church. She had hoped to be a missionary and go to India but instead prepared for the Christian ministry, came to America, took a mission church in Fairmont, Minnesota. Without exception Miss Forster's ministry has been cooperative, friendly, constructive. She is a student and in her public addresses reflects the fine dignity and spirit of reverence of the English churches. When asked by someone whether being a woman made any difference in the attitude of her fellow-ministers toward her, she responded: "My only reply can be that I have been too busy to notice, and it seems to me now that the drawback has not been great. Neither pulpit nor pastoral work has seemed hard to me; I enjoy both equally. I thank God that he has led me all the way."

Dwight M. Lewis lives in Des Moines, Iowa, and in the past forty years he has "adopted" seventeen boys. These boys have received from Mr. Lewis financial aid and fatherly advice. Some would call him a "boy specialist." Dwight Lewis is a lawyer, was twice mayor of this city, has served on Iowa's Railroad Commission, and is an amateur photographer of distinction. In the Central Christian Church of Des Moines he teaches a class for young men, a class that was organized in 1897. More than 5,600 young men have passed under the inspiring influence of this rare teacher.

Charles T. Paul—An Appreciation

By MRS. ANNA R. ATWATER*

IT IS two years since we passed the quarter century anniversary of the call of Charles T. Paul to the leadership of the College of Missions. We should rightfully have celebrated so marked an event in our history, and in the history of missions. But the opportunity passed. Because for many years I had the privilege of association with President and Mrs. Paul in their high calling, I am asked, at this time, to write something about their faithful and fruitful service.

Charles T. Paul and his wife were both born in Canada. There he served the Disciples of Christ as pastor, teacher, editor. He became founder of the Toronto School of Languages. Across the slight dividing line of countries the Pauls came, as have many great and honored leaders in our brotherhood, to serve on this side. We have been made richer and, as the outreach of their labors has been and is world-wide, we believe Canada has not lost. Blessed is Canada in giving, grateful are we in receiving. "Life is like that."

The Pauls came to Hiram College, he as a professor of modern languages, in 1900. There he received his A.B. degree in 1901 and his A.M. in 1903, Mrs. Paul her A.B. in 1902. Promptly the friends of Hiram College everywhere were conscious that there was a stirring in the nest of their Alma Mater. A new missionary zeal was manifest in large and enthusiastic mission study classes and in response to appeals for volunteers for the mission fields.

Dr. and Mrs. Charles T. Paul

I think it was in 1902 that I first met Professor Paul. As we were planning our Ohio State Convention program we thought it wise to avail ourselves, if possible, of some of the power operating so effectively in Hiram. He came to us for an evening address. The impression he made on the minds of some of us has never been lost. He manifested a burning zeal for the extension of Christ's kingdom. Like the great headmaster of Rugby, he would not alone be saved, alone conquer and come to his goal, leaving the rest in the wild. It was from him that I heard for the first time those now oft-quoted lines:

I heard Him call,
"Come follow," that was all,
My gold grew dim,
My heart went after Him,
I rose to follow, that was all,
Who would not follow .
If he heard Him Call?

And here we are led to a sacred chapter in the lives of Professor and Mrs. Paul of which we must speak, even though briefly. It is an abiding testimony that their ears were never deaf to his call which constantly they were sending out to the youth of the churches. In 1905 they went to China under the Foreign Christian Missionary Society as teachers of English in Nanking University. They won for themselves a place in the affection and admiration of the missionaries and of the Chinese people by their ability as teachers, their genius for friendship, their gracious personalities and their loyalty to Christ. In the second year of their service in China, Professor Paul was attacked by the most virulent form of smallpox. His life was almost forfeit to his devotion. As he came back from the doors of death, Mrs. Paul broke under the awful strain, the like of which few have ever endured. This situation brought them back to America. From 1907 to 1910, as head of the Department of Comparative Religion and Missionary Linguistics, Professor Paul again served Hiram College. As strength came back to these good people, friends found that their zeal for missions was not one whit abated by their enforced withdrawal from the far field. To make plain the urge that was upon them I want to draw largely from Professor Paul's own words without direct quotation:

The missionary enterprise of the nineteenth century together with the increasing contact of nations through travel, commerce and colonization has awakened the great non-Christian lands and they are in process of reconstruction. The tribes of Africa, the Near East, the island world are astir with the ferment of reform. The changes, economic, social, educational and religious, among vast multitudes of people are creating new problems for the church. The work of missions, primarily evangelization, has become complex in meth-

*President of the Christian Women's Board of Missions at the opening of the College of Missions. Later vice-president of the United Christian Missionary Society.

ods. The task of instructing and helping to develop the fast-rising churches, of entering fields where no gospel message has yet been heard, of helping primitive people to rise to the plane of Christian civilization is a challenge to missionary leadership of the highest type—a leadership expert in varied activities.

The mission boards, even before the new century began, were requiring of their candidates rising standards of qualifications. The missionaries on the field were pleading that those who were to come after them should have more adequate preparation than had been given them.

As early as 1892 the Christian Woman's Board of Missions had secured the endorsement of our annual convention of its recommendation that we establish an institution for the training of missionaries. Financial problems and other difficulties hindered an immediate carrying out of the purpose. Not until 1905, as we planned our centennial celebration to take place in 1909, did activities really begin. We must not take time here to tell the story and name those active in the denouement. Suffice it to say that the site was purchased and the ground broken in 1907; the cornerstone was laid August 10, 1908, the formal opening and dedication services took place August 18, 1910, President Archibald McLean delivering the address.

We quote here a paragraph written by President Paul in 1914 for the *History of the Christian Woman's Board of Missions.*

"The Missionary Training School was well timed in its beginning. Probably the Christian Woman's Board of Missions builded better than it knew. Was it less than providential that the school came into existence and stood ready to begin its work in the same year that marked the third and greatest ecumenical gathering of modern missions—the Conference at Edinburgh? To the founders will remain the picturesque and stimulating memory that the doors of the new institution were opened in less than three months after the twelve hundred delegates of that epoch-making council, representing all the fields in the world, and well-nigh all the communions of Christendom, had listened to the report of Commission V—the document which registered for the Church Universal the new demands in missionary education. The Missionary Training School, soon renamed The College of Missions, was one of the first institutions of the Christian world, if not the very first, to announce a complete curriculum in direct response to, and in conformity with, the recommendations of the Edinburgh report. Its courses were drawn up with the advance sheets of that report in hand."

And that curriculum and those courses of study were drawn up by Professor Paul who in May of that year, 1910, had been called to become the founder and the head of the new institution.

Right here should follow the story of the life and activities at the College of Missions as they were at Indianapolis up to 1927, for at the very heart and center of this institution were President and Mrs. Paul and the unusually strong faculty they had gathered about them. If you have access to WORLD CALL, February issue, 1919, do read that illuminating article, "How It Strikes a Contemporary." It will give you a fuller appreciation of the college and its influence than anything we can put into this article. Let us quote a sample here:

"If at some time in the near or distant future the wisdom of its leaders should remove the College of Missions from my personal ken, I shall always be grateful that for many fruitful years I was contemporary and beneficiary, that I had the opportunity which so many people long for, of keeping in personal touch with its work, of listening to the messages brought to its students by the thinkers, the doers, the dreamers of the Church Universal, and of having the personal friendship of its leaders, some of whom are among the most wonderful people whom I have ever known."

Here is a hint of what had been for some years in the minds of many of our leaders, that our institution ought to be at some great university center, where, with a diminished expense, and full curricular exchange, our students might have enlarged opportunities. In 1927 the College of Missions was transferred to Hartford, Connecticut, where it has cooperative association with the Hartford Theological Seminary, the Hartford School of Religious Education and the Kennedy School of Missions. The last named school came into existence close to the time of the beginning of the College of Missions. The aims and purposes of the two schools are much the same. The Kennedy School is richly endowed. Our school maintains its legal status and its identity as the College of Missions and its President Paul who, in addition to his former responsibilities, has been, since 1929, head of the Latin-American Department of the Kennedy School of Missions. He is the recognized founder of this department and it is a distinctive creation of the College of Missions.

President Paul, as he came to the College of Missions, was a recognized authority on Christian missions. Through the years since he has had increasing recognition. He has held prominent places in interdenominational activities, has served as member of the Board of Missionary Preparation; chairman of Committee on Buddhism; member of Committee on Cooperation in Latin America; member of Panama Congress, 1916; Fellow of the Royal Geographical Society; member of the American Oriental Society and Hartford Oriental Society.

We think of President Paul's influence today going out through the personalities of literally hundreds of missionaries on all the continents of the earth. Sometime a book will be written on his skill as a teacher.

(*Continued on page* 20.)

Vote Peace!

By MRS. FLORENCE BREWER BOECKEL*

SPANISH WAR SHOWS VALUE OF AIR DEFENSE; WORLD POWERS ON EVE OF RACE FOR SHIPS, GUNS; U. S. MORE READY NOW THAN IN '17; 20,000 PLANES TO BE BUILT IN EUROPE IN '37; ELEVEN BILLIONS SPENT FOR ARMS, 1936 OUTLAY MORE THAN DOUBLE THAT IN 1934; AIR FIRM DEVELOPS NEW FLYING CANNON; U. S. NAVY WILL ASK MORE BATTLESHIPS TO MATCH BRITAIN; ROOSEVELT ASKS BILLION DOLLARS FOR DEFENSE.

These headlines, picked at random from my newspaper, tell vividly and concisely of the world's drift toward war.

Is there anything that can be done about it? The question of war or peace depends, as we all know, not upon any one issue but upon the policies that governments adopt along many lines. It is for this reason that the advice given peace workers many years ago by William James, the great philosopher and psychologist, is so important. What he said was, "If you want peace, put peace men in power." That is a good sentence to remember. Say it over to yourself. Bring it to mind when you read the next war headlines in your newspaper.

Florence Brewer Boeckel

The 435 Congressmen, the 96 Senators and the President, by the policies they adopt from day to day, can lead our nation in the paths of peace or turn us toward war. Which they do depends on how much pressure for peace and for the moves that make for peace they feel from the country, from the voters back home, from you and me.

That is why the National Council for Prevention of War says, "Say peace with votes," and "Put peace men in power." That is why our program calls for education, focused on Congress. We urge all who want to work for peace to find out how their representatives in Washington stand on peace issues. At election time we urge them to judge the candidates for Congress on the basis of their views on peace issues. We urge peace workers to organize in committees which, by developing voting strength, will be able to support effectively peace issues and peace men in their congressional districts.

What pressing peace issues are before us today? Neutrality is an important one, not only from the point of view of keeping the United States out of war, but of bringing our influence to bear on other countries to avoid war in which they cannot count again on help from us, and to find ways and means for peaceful adjustment of world problems. Our present law is not as strong as it should be. It does not keep our ships out of war zones. It fails to stop the sale of war materials and so allows the building up in this country of a huge financial stake in war. Both these weaknesses are dangerous. The neutrality problem will be up again in 1939, and in the meantime every voter ought to become well grounded in this issue.

America's expenditures for armaments are keeping pace with those of European nations. The policies under which funds are appropriated for the war and navy departments are based on waging war abroad. They need to be redefined to limit our defenses to protection of our shores against invasion. Our people want no more wars on foreign soil. Their desire cannot be fulfilled unless our defense policy is defined by Congress, instead of as at present by the war and navy departments.

The private traffic in munitions continues as a menace to peace. The practices of private arms manufacturers exposed by the Nye committee can be effectively curbed only by governmental control of munitions.

In recent weeks increasing attention has been directed to a constitutional amendment to allow a popular referendum before American soldiers can be sent to foreign countries, a proposal already endorsed by the Disciples of Christ. Control over the power to make war would thereby be brought as close as possible to the people, who ought to have the final word about a question on which their own life or death hinges. The author of the proposal, Congressman Louis Ludlow of Indiana, has filed a petition to get the amendment out of committee and compel its consideration by the House. This requires 218 signatures. Has your Congressman signed it?

The link between the preservation of peace and the maintenance of democracy is close, for dictatorship breeds war, just as war breeds dictatorship. All of us must be on guard against any threat to civil liberties. At this writing the Hill-Sheppard bill constitutes such a threat by providing for a military dictatorship over industry and labor in time of war and control of the

*Education Director, National Council for Prevention of War.

press through power to license materials required by the press. Enacting such legislation would be a bad precedent, for it might be extended to peace time on the pretext of an emergency. Indeed, the original draft of the bill provided for its application also in case of any "emergency."

Those who want peace must keep in touch with what their representatives in Congress are doing, and keep them informed of what the peace people among their constituents want. A good way to follow the legislative situation is to receive the Washington Information Letter, published each week by the National Council for Prevention of War. It will come to you free if you agree to make a regular report on your activities for peace, or if you pay the cost of postage, one dollar a year. The NCPW also has a set of brief pamphlets giving factual information and critical comment on current peace problems.

The expression of peace in legislation and in national policies is the essential thing, for that is where it counts. One hundred thirty million Americans may say they want peace, but if Congress pursues a tariff policy that stirs rancor and enmity among other nations, then that is not peace. Similarly, we may profess we are a "good neighbor," but if Congress prepares for war to the tune of over a billion dollars a year, then that is not being a good neighbor. The point is, if we want peace, we must put peace men in power. Only as Congress says peace, do we the people say peace.

Bridging the gap between peace sentiment and peace legislation is a responsibility for voters. Visits to your representatives when they are at home and letters to them when they are in Washington are ways an individual can work politically for peace. Organizing a peace action committee so many individuals can gear their efforts together multiplies the effectiveness of such work.

Some committees have built peace voters' "machines." At last year's election the St. Louis, Missouri, group waged a peace campaign that was held decisive, removing a "bad" Congressman from office and electing a man with a much more enlightened point of view. Another committee brought so much peace pressure to bear on a Congressman that he voted "right" on an appropriation bill. Some groups conduct a door-to-door canvass to line up peace voters, who promise to be ready for quick action on legislation at critical moments in Congress.

This technique of saying peace with votes is practical, and as more and more groups and individuals use it the United States makes a growing contribution to world peace. The enactment, in response to public demand of stronger neutrality legislation each time the issue was before Congress, and in spite of the Administration bill to keep control of all foreign policy making, shows that those who want to keep our country out of war can and do influence Congress.

The readers of World Call are already well informed on the issues touching peace and war. Many Americans are not so fortunate. Nor have many religious bodies taken as splendid a position on the peace problem as have the Disciples of Christ. But the hope for preventing war rests on those who are willing to put their knowledge to work. Today as never before, men and women are needed to vote peace. Are you one of those who are determined to see to it that there are peace men in power in our government?

Charles T. Paul

(*Continued from page* 18.)

But first must come the realization of his and President Douglas Mackenzie's dream of "a great university of religion devoted to the Kingdom of God." Perhaps that realization is near.

Thousands have been inspired by his platform messages. They have felt thrills down their spinal columns and quickening of their pulses and strengthening of their purposes. Their minds and hearts have received a "permanent stretch" from which they cannot come back to original measurements. And why? Because he has seen so much, has read so much, has thought some things through and he knows how to tell attractively the results. He loves people and is in sympathy with those who listen. He loves God and has a glowing appreciation of the teachings of Jesus. He has a keen sense of humor. You see it in the "holiday of his eye." Suddenly it bursts forth in words and his audience is convulsed with laughter. Yes, this takes place sometimes when the speaker is dealing with most serious subjects. Harm in it? Letdown in it? No! He is never trivial, never irreverent, but he knows that, when "sowing seeds in Danny," stirring the soil a bit makes seeds germinate the sooner and roots strike the deeper. Hundreds of his pupils would illustrate from their own experience the truth of this statement:

"It takes a high-souled man to move the masses and such is the friend we love to honor."

And Mrs. Paul is part of all that her illustrious husband has attained. She has brilliant social qualities, unusual platform ability, hospitality of thought and heart and home. "And so these twain, upon the skirts of time, sit side by side, full-summed in all their powers, dispensing harvest, sowing the to be."

In closing we want to use the gracious and generous words of President Paul:

"No other institution is planning a program remotely comparable to that in process at Hartford. The Disciples of Christ, who with their College of Missions were pioneers in mission preparation, have made a creative contribution to the larger possibilities which loom on the horizon of the future."

New Calendar of Special Days

EFFECTIVE JULY 1, 1937

A Statement from the Commission on Budgets and Promotional Relationships

THE Commission on Budgets and Promotional Relationships believes the special days are valuable because they have made a worthy contribution to the total life of the Brotherhood. They afford an opportunity to present definite information about specific fields of service in which our churches cooperate and where our workers are engaged in building the Kingdom of God. They provide financial support for great phases of the world-wide causes of our Brotherhood and act as stimuli to greater effort in kingdom extension.

These days grew up out of the broadening interests of the Brotherhood until their number had become a problem in every church. With the organization of Unified Promotion this condition became increasingly obvious and the request was made to the Commission that a study of the special day calendar be authorized and that a plan be presented whereby this congestion might be relieved. It soon was discovered by the Commission that the solution of this problem required a new Brotherhood Calendar and it was so voted by the International Convention at Kansas City.

The new calendar is the result of many months of careful study and planning on the part of the Commission. Its success will be determined by the wholehearted cooperation of the agencies and of the churches in its observance. The Commission respectfully requests all the agencies reporting to the International Convention to observe the new calendar in their programs and procedures. Likewise, the Commission urges the churches to mold their program about the new calendar, so that all may move forward together.

The success of the new calendar is dependent upon the spirit of cooperation and the broader participation of the churches of our Brotherhood in its observance. The Commission appeals to the Brotherhood to work with the agencies and the agencies to work with the churches in making the new calendar of special days a success. The new approved calendar is as follows:

The New Calendar

MONTH	OFFERING DAYS	CAUSES	LOCAL CHURCH AND NATION-WIDE EMPHASIS
September 26—October 3			CHURCH PROGRAM WEEK
October: 4-10			WEEK OF THE MINISTRY
1-31			STEWARDSHIP EDUCATION
November: 1-30			EVERY-MEMBER CANVASS
21	**Thanksgiving Sunday** The Christian Education and Service of the Church	State Missions Religious Education Colleges Higher Education Missionary Education Social Education	
December: 6	**Woman's Day**		WOMAN'S DAY
19	**Christmas Sunday**	Benevolence	
January			
February			
March			PRE-EASTER EVANGELISM
April 17	**Easter** The Church, Its Message and Ministry	Ministerial Relief Home Missions Church Extension Christian Unity National City Church	
May		Africa, China, India, Argentina, Paraguay, Mexico, Japan, Philippines, Puerto Rico	
June: 5	**Children's Day:** The World Mission of the Church		
19			ACHIEVEMENT DAY

Transition in Japan

Second Article of a Series on the New Orient

By ALEXANDER PAUL*

JAPAN is a fascinating country and never seems to lose its charm. Truly it is the garden spot of the world. It would be easy to write whole pages on the beauty spots of this important little country.

It has been seven years since I visited Japan and I am dazzled with the changes which are taking place. More and more it is being westernized. The cities especially are hustling centers such as we have in the West. When, however, one gets away from these big centers and into the rural districts one sees Japan as nature made her and she is beautiful.

One of the first impressions you get as you land on these shores is the respect for law and order which is manifested everywhere. This is not due to regimentation, but seems to be an inherited quality of character. The politeness of the Japanese is proverbial and is not all superficial. To our crass western instincts it may be a little irksome at times, but it is pleasant. The same is true with many of their customs and one needs to be oriented before he can feel at home. For instance, it would take a lot of orientation to make me feel at home sitting on the floor for an hour at a time with my legs crossed, or eating raw fish and pretending to like it.

At home we hear much about China being a country in transition, but Japan is just as much in a transition state in some respects as is China. This is true not only in the physical world but also in the mental. The people are growing away from many of the customs which bound them together in the early stages of their modern development. In spite of the present militaristic rule, democracy is growing apace. We are mistaken when we think of Japan as a totalitarian state. True, there is a good deal of regimentation, but this seems to be growing less, whereas democracy is increasing.

I have been surprised to see so many attacks being made on the government in the leading newspapers, and during the month before the elections which have just been held there seemed to be as much freedom of speech as one would find in any western nation. The militarists tried to curb it several times but without success, and you will have seen in your newspapers that out of about 460 seats in the House of Representatives, the strictly governmental party won only forty, whereas the Social Mass Party gained tremendously.

*Executive secretary of Oriental Missions for The United Christian Missionary Society.

Alexander Paul with baby of a Japanese pastor

I mention these facts to prove my point that democracy is growing. This does not mean that the militarists are not still in power. As they are not under the civil government they can still carry on their program, but the day will come when this law will be changed, and the civil government be in control of all phases of society. Either this must take place or fascism will be established. This is the opinion of many of the more progressive leaders. The next ten years will likely tell the tale.

The passion for education among the masses is surprising. The schools are crowded and the government cannot yet take care of all the pupils and consequently is friendly to Christian schools, at least in and around Tokyo. One learns that in the more distant places the local governments tend to make it difficult for Christian schools to carry on. This is true in Southern Japan, Chosen and Formosa. It is also true that Christian schools and colleges have a marvelous opportunity at the present time. As a church we are fortunate in having a well-equipped girls' school in Tokyo which is making an ever enlarging place for itself. It is self-supporting, and has the backing of the Ministry of Education. We are following a short-sighted policy in not having a missionary woman teacher giving all her time to this school—not just to teach but to cultivate the students and help guide the Christian activities. Most Christian girls' schools have not one but several women missionaries giving full time to the schools. We can never expect to get full

results of the work in the girls' school till we do likewise.

We have been lacking in the building and equipment of the boys' school, but this is being rectified now that we are building a school which will be a credit to us. This building will accommodate seven hundred students and is expected to be finished before the end of the year. In this school we should have a well-trained missionary educator to give his full time to it. In both these schools two or three of our four missionaries in Japan give some time to helping out in the teaching of English, but this is not sufficient. In addition to these schools we have several kindergartens which are doing constructive work. The Japanese place great emphasis on kindergartens.

It was heartening to see how well our churches were carrying on in the face of great difficulties. There were some disappointments, but this was to be expected. We took a drastic step (and not a very wise one) when we called all but four of our missionaries home at one time. We are the only church body which took such action. When you realize that we have only two self-supporting churches, and that most of the financial support for direct church work until the missionaries were called home had been coming from The United Christian Missionary Society, you will see the all-but-impossible position in which our churches were placed. Several of the pastors are having to give a good deal of their time to outside work in order to support their families, and consequently the work suffers. Again you must not forget that practically all our membership are first-generation Christians and no church can be completely self-supporting and self-propagating with first-generation Christians. We are facing a very serious situation in that most of our pastors are men beyond middle life and we do not seem to be having any young men going into training for the ministry. This is not to be wondered at, as under present conditions the ministry is a very uncertain calling. This problem must be faced.

In talking at different times with four or five of the outstanding Christian Japanese leaders, they all said that Christianity in Japan has not as much influence now as it had some years ago. They added that very few churches were relating their programs to present-day conditions. That they were carrying on as they did fifty years ago. I am afraid this is not an exaggerated statement. Some of these men were emphatic in stating that we were claiming too much for Christianity or at least for the church. That the greatest progress had been made in medicine, education and science and that this progress cannot be traced to the work of the churches. They were quick to add that in all of these fields there are outstanding Christian men just as we have in all professions. Western civilization and materialism are making greater impressions in Japan than is Christianity. I would add that this is true not only of Japan but of all the Orient. A couple of these leaders made the significant remark that "until Christianity demonstrates that it can eradicate the evils of western society, it cannot make much headway in Japan."

Personally, I think these expressions are too pessimistic. If we think only in terms of making church members patterned after the denominations of the West, I would be inclined to accept their statements, but if we think in terms of lives which have been influenced for good in schools and colleges, social settlements, etc., then we must acknowledge that the social principles of Jesus are making a very real impression on the people. Certainly there is no place in Japan for propagating a religion which is nothing more than an escape mechanism, but there is a place for a religion which can change the lives of men and of society.

Two Japanese Christian pastors and Alexander Paul

Our churches should consider it a privilege to have a part in the work of making Christ known to these wonderfully fine people.

Letter on a World Journey

(*Continued from page* 4.)

I think that we will insist that he take us to each one of our schools and hospitals in Nanking at least, and we hope that he will take us out into the other stations.

From China we will visit W. H. Fonger of the Philippines, who will take us into our churches of the Philippine Islands and we hope into the back country to see our work among the mountain folk.

From this last visit the letter will come back to the Indianapolis office. It will take almost a year for us to get around the world but on this trip we will visit every field in which The United Christian Missionary Society has active missionaries at work.

Watch for letters month by month in WORLD CALL, beginning with the September issue.

—*Agnes Fishbach*

Doorway of Frances Allen Hall, Colegio Internacional, Asunción, Paraguay

Observations In the Southern Continent

By LELA E. TAYLOR*

THE history of Paraguay is one long story of sadness, of dogged determination, heroic courage and of a certain idealism. There are four books which quite clearly state the case. The first is *The Vanished Arcadia,* which is the account of the Jesuits in Paraguay from 1607 to their expulsion in 1767. *The Land of Women* relates the tyranny of the Lopez dictatorship and the Triple Alliance War. Either *Green Hill* or *Gran Chaco Calling,* is an up-to-date story of the disputed territory over which the three-year boundary war with Bolivia was recently waged.

Something of all this must be known in order to understand the conditions which exist today. There is more of an Indian than a Latin background. In many respects there seems at first a noticeable lack of progress even in Asunción, but upon closer observation one senses a slightly better general condition among the people. There are a number of new houses and one smoothly paved street in contrast to the cobblestones. This is the work of Bolivian prisoners.

From the North American viewpoint much of the present-day idealism—and there *is* idealism—seems to be lacking in practical plans. For example, with rural schools in an unbelievably wretched condition and with an estimated six thousand children in the capital city, with no school to which to go, a huge theater is being erected at enormous cost. These young officials are eager to have Paraguay occupy her place in the sun; they are overconfident of their powers, due to their recent Chaco War victories, and they will listen to those from without only when they have evidence that they and their country are held in appreciative regard.

Military training is compulsory on or before the seventeenth birthday and several of the most important secondary schools have half-day sessions because of this regulation. Students dominate the National College. The Catholic Secondary school is conducted on the usual lines. There is a large private German school with teachers sent out from Germany and supported by the Hitler Government. The purpose is Nazi propaganda not only among the German colony but also among the Paraguayans. The Italian school is on the same general plan and it is natural that Nazi thought is rampant.

Colegio Internacional, the school conducted by Disciples of Christ, is the one school of secondary grade in the republic dedicated to creating an "ambiente" in which evangelical ideals can grow to fruitage. The word "ambiente" has no exact synonym in English, but it means all and more than we mean when we say atmosphere, environment, appreciation.

A school can never be used as a direct agency of evangelization, but the evangelical schools in Latin America create an understanding of the great principles of the life of Jesus. Students receive a first-hand knowledge of the Bible and its teachings. In these schools they receive training in character building growing out of this knowledge. Their intense nationalism is tempered by ideals of international good will and world peace, and their interest in social conditions is strengthened and directed by emphasis on justice and brotherhood. Religious education has become accepted by parents and students as a vital part of the contribution of the schools.

It is a genuine inspiration to speak to the assembly of Colegio Internacional in Asunción or Colegio Ward

Left: Dining Hall, Colegio Ward, showing arcade connecting with Pfeiffer Dormitory

Right: Rear View of Oldham Hall, Colegio Ward, Ramos Mejia, Buenos Aires, Argentina

*Executive secretary, department of Latin American Missions, United Christian Missionary Society.

in Buenos Aires, and to feel the potentiality for good in the eager student groups. To see a group of former students now in places of leadership and to feel their loyalty to their school and its ideals is to look at the future hopefully in spite of any possible present discouragements.

Colegio Internacional, well equipped with three lovely buildings and its staff of missionary and national teachers, is recognized as the outstanding educational institution of the republic. It measures up to our best ideals for such a school, but, with this wonderful piece of work well established, the work of Disciples of Christ in Paraguay has only begun.

In Buenos Aires every section of Colegio Ward—National Primary and Secondary schools, American Grammar and High Schools, American Junior College and a Primary School in another section of the city—is running full to capacity. The enrollment is 635, and in Asunción the enrollment has passed 300. This represents, as one of the missionaries put it "a future unbounded by horizons."

Such growing institutions always present needs. It could not be otherwise. Just at the present moment a second boys' dormitory for the National section of Colegio Ward and a new home for the American School are the most urgent. More than 2500 North Americans live in Buenos Aires. Many of them are there for a few years of service, representing business firms. Boys and girls from such homes need educational advantages to keep them able to fit into the schools in the States whenever they return. They also need a school with ideals and purposes such as Colegio Ward. The American section is practically self-supporting and the American businessmen who make up quite a portion of the very active Board of Managers in Buenos Aires, will largely provide the equipment necessary for this vital part of the school, but it is highly important that both American and National schools go forward together, each a part of the same great institution. Methodists and Disciples can justly be proud of this piece of cooperative work and should see to it that it is properly housed.

Traveling on our river boat from Asunción to Buenos Aires was the Paraguayan representative of the Philco Company. He was on his way to the United States to attend a convention of Philco dealers. Three hundred were to be gathered in New York from all parts of the world to enjoy the fellowship and gain a better knowledge of the business. They were to go to Washington and as far west as Chicago at an estimated cost of $30,000 to the company.

South America is a marvelous demonstration of the interest and desire on the part of business enterprises to create a market for the goods they wish to see distributed in this great continent. Would that the church in the United States felt the compulsion and the urgency to do more to create a desire on the part of our southern neighbors for the product which the Christian church has to export. As yet practically the entire interior of the continent is untouched by evangelical influence.

Several South Americans of large experience and unquestioned good judgment in Christian work gave approximately the same answer to the question as to the best contribution that the church in the North can make to the work in South America. These men all urge the necessity of an increased number of missionaries. The missionary staff has been too sharply reduced and the national ministry has neither enough training nor experience to give them the leadership necessary for this critical time when communism, nationalism and atheism all are struggling for supremacy. Not only are more missionaries needed but also better training must be provided for the national ministry. The pastor of the largest and most influential evangelical church in Argentina urged as the primary need a better support from the North of the Union Evangelical Seminary in Buenos Aires. This is another cooperative institution of Methodists and Disciples, where the most successful ministers in the River Plate region have received their training. Evangelistic work is somewhat disheartening, due to the long years of the paganization of Christianity.

It is estimated that about a quarter of the population is confessedly atheist or agnostic, while the religion of most of the remainder is hardly a vital factor in their conduct. The spread of an antireligious outlook is disquieting, although we cannot believe that it can ultimately prevail. Against these sinister forces all Christians must raise the banner of spiritual warfare. There is abundance of evidence to show the existence of a capacity for deep spiritual experience and this must never be overlooked.

The future is full of hope. A great destiny awaits these South American nations; but that destiny and their contribution to the world's progress will be profoundly modified by their reactions to the message of Jesus Christ.

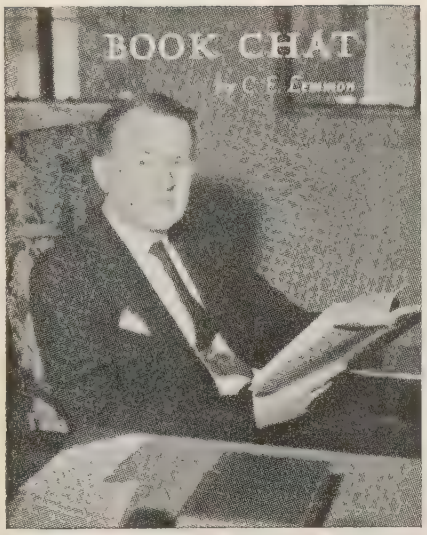
South America has long been called the Neglected Continent, later rechristened the Continent of Opportunity, and even more recently someone has said, "God grant that South America may not yet come to be known as the Continent of Neglected Opportunity."

My Daily Prayer

I ask Thee, God, for mind and heart that understand,
When I should reach and when withdraw my hand,
A self-surrender that flings the love door wide
For friendliness to enter and there abide.
Dear Lord, I need these gifts so much, so much,
Perhaps some human soul is plastic to my touch.

I ask Thee, God, for some warm and helpful skill,
Patience, love, and consecrated will.
I ask Thee for a white and perfect dream,
A touch of thine own spirit, a glimpse of the Unseen.
Dear Lord, I need these gifts so much, so much,
Perhaps some human soul is plastic to my touch.

—Forrest H. Kirkpatrick.



A Social Manifesto

IT IS an unusual preacher who does not at some time project a series of sermons or lectures on the Lord's Prayer. And indeed, why not! The Lord's Prayer is the most succinct statement of the principles of Jesus—and the best known. The problem is one of originality, how to say something new on so old a theme. I have acquired through the years two much-prized books on the Lord's Prayer. One is by Washington Gladden which came to me by way of a secondhand bookstore and treated the prayer in its social significance and the other by Alexander Maclaren, the famous Scotch preacher and expositor. I have now a third volume to put beside these two. Edwin McNeill Poteat, Jr., in *The Social Manifesto of Jesus* has brought the great prayer into the focus of our present-day social problems in the vocabulary of present-day thought. Gladden was thinking in terms of social *progress* in the spirit of Josiah Strong and Walter Rauschenbusch while Poteat talks after the manner of Karl Marx, H. G. Wells, Bertrand Russell and Adolph Hitler in terms of social *crisis*. The author takes up such themes as the state and government, property and debt, sin and evil. There are many who will feel that the crisis application of the prayer is more pertinent to the mind of Jesus as well as more applicable to contemporary problems than the social progress motivation of Washington Gladden.

W. A. Visser't Hooft is one of the influential leaders of youth of our day, clear, direct and positive in his approach to current questions. His new book, *None Other Gods*, develops the thought that the so-called "Christian West" is no longer existent and that a new Christian community, world-wide, is in the process of birth. He feels that we need to turn our attention directly to the Christianizing of the church itself and building within the world community a genuine Christian community. "The main task of the Christian community and the greatest service which it can render," says Hooft, "is to *be* the Christian community." That the temper of the argument fits into the present realistic mood of theological thought is evidenced in the enthusiastic introduction by Reinhold Niebuhr.

The age-long problem of "the one and the many" is brought up to date by Halford E. Luccock in *Christianity and the Individual in a World of Crowds*. "The private person has fallen on evil days—the private individual has suffered a great deflation in a much deflated world." It is this tendency to subordinate the individual to the corporate state or the collective economy that Dr. Luccock deplores. He counters by massing evidence of the contribution of the individual as such to the progress of the race. He is trying to rescue this individual without rehabilitating the evils of individualism. This can be done, in his judgment, by a clear conception of the Christian religion with its appeal to the individual conscience, its sense of individual responsibility, and its idea of the worth of personality on the one hand and its view of brotherhood on the other hand. Dr. Luccock is often praised for his profuse literary citations. Many will enjoy his facility in this regard, which to me is his chief vice. I prefer Luccock to his citations.

Thoughts on Death and Life by William Ernest Hocking has just come to hand and I cannot pretend to have adequately read this important book. I mention it, however, because its value is evident with just a casual reading. It will be desired by many for the vacation list. Dr. Hocking, principal author of *Rethinking Missions*, is always rewarding. Do we think of ourselves as physical beings within the world? If we do, then of course we are merely here in the flesh, life is transitory and no immortality is implied. Or do we think of ourselves as observers, having the world within us? When this is our concept then the world becomes a passing phase of the observing mind and immortality can be naturally postulated. This, contends the author, is the popular metaphysics of the masses and presents the duality which is discussed with simple and interesting conclusions. The present book is an expansion of the Ingersoll Lectures on Immortality at Harvard for 1936.

Dale Carnegie has written a best seller on the subject of *How to Win Friends and Influence People*. It is an appeal to self-interest, a suggestion as to how to make one's selfishness so subtle as not to be found out. It is the "go-getter" type of inspirational book done in the jargon of psychology. There are exhortations to generosity as a good life policy, which if followed would of course develop a surface courtesy as the cloak of hypocrisy and double dealing. A better book on a higher level with the opposite implication is Wendell White's *The Psychology of Dealing With People* in order to help them get over bad habits, prevent them from wrongdoing or win for them mental health, constructively and without resentment. The emphasis of this book is the helping of others and as such it is a practical aid to pastors, teachers and

(*Continued on page* 44.)

Social Trends

By JAMES A. CRAIN*

Practical Christianity Unconscious of Its Identity—

THE National Conference of Social Work, whose sixty-fourth annual meeting was held in Indianapolis May 23 to 29, reminds the discriminating observer of nothing quite so much as the heading we have given to this paragraph—"Practical Christianity unconscious of its identity." Mingling with its 10,000 delegates (it is one of the largest of our annual conventions), visiting the scores of exhibit booths, dropping in on the sessions of its 51 associate and special groups which hold annual meetings in connection with the conference, listening to the discussions in the functional groups or in the huge public meetings at which men and women of national reputation are presented, one gets the feeling that here are people exemplifying all the elements of Christianity, but many of them quite unconscious that either their motivation or their labor is in any way related to religion. Not that the National Conference is irreligious or even non-religious. Quite the contrary. Though the conference is made up of individuals and organizations of all religions—Protestant, Catholic and Jewish—and of no religion, the name of God is frequently upon the lips of speakers and conference leaders in a manner to indicate a conscious relationship to Deity. Then too, many religious groups hold membership in the conference. There is the Church Conference of Social Work, since 1934 the voice of united Protestant social work, the Association of Church Social Workers, the Council of Women for Home Missions, the Episcopal Social Work Conference, the Salvation Army, the City Secretaries Association of the Y.M.C.A., the National Association of Employed Officers of the Y.W.C.A., the National Board of the Y.W.C.A., the National Association of Goodwill Industries, the National Council of the Y.M.C.A., the National Council of Federated Church Women, and others. The National Catholic Welfare Council is not listed in the program, but it has an exhibit booth and many priests are in the gathering.

The Conference Functions Through Sections—

The conference functions through four Sections, one dealing with social case work, one with social group work, another with community organization, and another with social action. These Sections, together with the various special committees and associate and special groups, hold parallel sessions, so that the delegate is given a wide choice of addresses, conferences, committees through much of the day. The general sessions of the conference are limited to one each day, usually the night session, to which the general public is invited.

A perusal of the program reveals that the Section dealing with social case work, for instance, is interested in such matters as the need for the case worker to know something about the client's cultural backgrounds, the problems of conflict within the *mores* of the group, the relation of case work to public relief, to rural work, and to work with transients, to the foreign born and their American-born children, and to the American Indian. They also discuss the problems of foster parents, of adolescents who have run afoul of the law, and the like. Other Sections are discussing the problems of leisure time, of community planning, group leadership, a government program of recreation, adult education, and common goals for schools, churches and leisure-time agencies. The Section on social action concerns itself with adjusting the worker to modern production methods, planning for the dispossessed farmer and worker, social security, organized labor and its right to bargain collectively.

Outstanding Personalities—

The National Conference of Social Work is able to bring to its platform each year many of the outstanding personalities of the nation. Among those represented this year were Senator Robert F. Wagner, sponsor of the Social Security Act, the Federal Labor Relations Act, and with Senator Frederick Van Nuys of Indiana, backing the Wagner-Van Nuys anti-lynching bill, which has already passed the House under the sponsorship of Congressman Gavagan. Mr. Charles P. Taft, of Cincinnati, son of former President William Howard Taft, spoke on Public Welfare and Efficiency in Government, using Cincinnati, his home city, as an example. President Mordecai Johnson, of Howard University, did an almost superhuman job, coming on the platform after nine o'clock at night and holding his audience in rapt attention as he portrayed how the Negro and the poor whites, displaced by the collapse of the plantation system, are backing up upon the industrial cities and endangering the gains recently made by the liberal labor movement. Governor Murphy of Michigan came down to tell the conference about economic and social forces and industrial relations out of his experiences in the General Motors strike. Judge Florence Allen, of the United States Circuit Court of Appeals of Cleveland, the only woman federal judge in the United States, and former member of the Supreme Court of Ohio, addressed the conference on "Adventures in Understanding." Among others who came were Spanish Ambassador De Los Rios, to tell about the Spanish war, and Dr. Anna Louise Strong, editor of *Moscow Daily News*.

One does not wish to be too idealistic about a group as large as the National Conference of Social Work. There is the old conflict between amelioriation and reconstruction. Then too, there are those to whom social work is a profession—a job. The entrance of governmental agencies into the field of relief and social welfare has had a secularizing influence upon social work and has tended to push the less adequately supported private agencies into the background. But in spite of these imperfections and inadequacies, one cannot fail to get the *feel* of consecration to the task of relieving human suffering, of eradicating conditions which warp and dwarf personalities and prevent them from coming to full development, and of creating a better world. These are the things upon which Jesus placed the stamp of divine approval in the parable of the consummation of the kingdom, along with this spirit of consecration that was evidence of high courage and daring utterance.

Social Work Challenging Youth—

Organized social work is today drawing into its ranks the sort of young men and women who a generation ago were finding in the Student Volunteer Movement and the mission fields the answer to their ideals. Today their modern counterparts are not turning toward the mission fields—or even toward the church. Many of them have lost whatever affection they once had for the church and its program. I, for one, am convinced that it is not simply because they are perverse or because they love evil rather than good. They have turned from the church because they found the church lacking in the things their souls required as essential to spiritual life. We have talked a lot about brotherhood and have at the same time been complacent in the face of attitudes and practices in our own midst that deny brotherhood and make our pretensions to it odious. We have exalted charity and too often have refused justice. We have given lip worship to the Prince of Peace, but have managed to keep on good terms with the god of war. We have erected the cross as the symbol of our faith, but have taken good care to see that we were not crucified on it. Like those Jews of whom Jesus spoke, we build and ornament the tombs of the martyrs, but produce none ourselves. So our young people—many of them ministers' sons and daughters—are turning to professional social work and are bringing to it their fine minds, sharpened to Damascus-bladed keenness by the best education of the day, motivated by a deep and sincere desire to do something about the open sores of our social order. We covet them for the church, but we have to admit that if they came to us we could offer them little or nothing. A depression-obsessed church is reducing its giving for the great causes of religion when the need is most urgent. Like the church of France before the days of the Revolution, and the church of Russia, and the church of Spain, too many of us are holding on to the old regime while time and tide leave us high and dry in isolation.

*Dr. Crain is secretary of Social Education and Social Welfare for the United Society.

From Another Hilltop

By MABEL NIEDERMEYER*

IN KENTUCKY? Why, yes, our church has a school for mountain boys and girls in Hazel Green."

The above answer seemed quite satisfactory to the inquirer concerning our home mission work in Kentucky, and equally satisfactory to the party giving the information. But how inadequately it describes what has actually taken place and what is now being done at Hazel Green! While the campus itself is set apart on a hill overlooking the little community of some three hundred people, this school of Christian teaching and living sends its influence into every avenue of life throughout the surrounding territory and wherever her graduates are to be found.

Only recently the school played a large part in voting local option for its own county. Henry Stovall, the superintendent of this institution, had been instrumental in bringing this issue before the election board at an earlier date this spring. Upon learning that the opponents of the measure had secured an injunction against taking the vote on the grounds of some technicality in the preparation of the petition, Mr. Stovall wisely withdrew the question. When the second attempt to bring about this reform was made, every precaution was taken to insure the legality of the procedure. Another petition was circulated; the school children studied the question and made temperance posters for distribution throughout the county; Mr. Stovall personally secured financial support for education and advertising through newspapers and bulletins, and every faculty member gave his support toward undergirding and strengthening public sentiment in favor of the abolition of legalized liquor. So well did they conduct the campaign that it met with success, and local option was voted for the county. The efforts of this group of our workers are now being turned toward seeing that the new law is enforced.

*Director of children's work in the department of missionary education of the United Society, and our "poet-laureate."

—*Helen Spaulding.*

Dormitory girls, Hazel Green Academy

—*Helen Spaulding.*

Henry Allen and Jimmy, sons of Mr. and Mrs. Henry A. Stovall, with the chickens

Hazel Green Academy has also made and is now making a contribution to the field of industry in several distinct ways. It was through the superintendent that Jersey cows were introduced into that section of Kentucky. Raising them to supply milk and butter for their own use in the dormitory dining room, Mr. Stovall saw the possibility of improving the milk supply of the community. Calves were sold to neighboring farmers, and today this breed of cattle is supplying a portion of the much-needed food values in that district.

A former industry carried on in connection with the school was that of brick making. The brick kilns were built chiefly to supply bricks for our own housing facilities on the campus. When the gymnasium was completed several years ago, however, the weather conditions were unusually favorable, with the result that the extra bricks which had been made to insure against any loss caused by weather damage were in reality extras. They were sold for other building projects in the community, thus representing a definite piece of service and at the same time netting a neat sum for the school. Since there is no building project imminent at the present time, the brick kiln is now out of use.

Our leaders at Hazel Green have also met a real need in another industrial area—that of coal mining. For several years they have leased a small neighboring mine, and through its operation have given employment to a group of men living in the community. While the number of men thus employed only reaches a maximum of ten or twelve in the busy season, this enterprise does make a most worth-while contribution to the relief of the unemployment situation. Furthermore, this mine not only supplies fuel for the school at a lower cost, but it also supplies coal for the use of others, with the result that our entrance in this competitive field has kept down the price of coal in general for the consumers in that territory. Thus in a measure we are helping to solve both the problem of employment and the problem of living costs in that particular section of the country. In talking with the school authorities who are responsible for this business venture, the district commercial benefit to the school is minimized in comparison with these larger and more fundamental benefits which are brought to others by both a direct and indirect route.

Another service which is being made available through Hazel Green is the care of the sick in the community. While Dr. Blood is not officially a member of our staff, he is an important factor in the work of the school. In the absence of a hospital in the community, the second floor of the boys' dormitory has been equipped for such service. The attractiveness and cleanliness of the five rooms for patients speak of the care which awaits the sufferer. The blended odors of various drugs lead to the examination room with its fluoroscope and other similar equipment, and from there into the operating room where relief has been brought in those cases which called for the surgeon's skillful touch. There have been times when this hospital has been filled to capacity, and every day calls come to attend a patient in the village at the foot of the hill or in a little mountain cabin far back from the paved highway. At the present time he is in need of a nurse to assist him. When such an assistant can be found, it is hoped

—*Helen Spaulding.*

Repairing and painting chairs, one of the tasks of the students at Hazel Green

that this service may be extended to the field of practical home nursing and hygiene.

Closely allied with the problem of health in the preventive realm is the field of wholesome recreation. Here, too, Hazel Green makes a contribution to community life. The older boys in the community and those in the school have their basketball teams which compete with each other. Games with teams of other cities have also been scheduled and played both on the home floor in the academy gymnasium and on foreign floors. Due to the expense involved, these out-of-town games have been discontinued.

In addition to this recreation for the boys, the men of the community also use the gymnasium for handball and volleyball. This building, however, has not been used as a general community recreation hall. Such a program would have real social and educational value, but adequate leadership has not been available, and the evils that accompanied the liquor traffic were too numerous to allow such a procedure. Perhaps now that local option has been secured in that county, if leadership can be provided, constructive character-building programs and recreational features might well become a part of this total approach to building minds and hearts and lives that are Christian.

"But what about the school itself?" I hear you ask. "What kind of a program are we carrying on in that field?"

When we reply that a former student is now one of the outstanding seniors in Transylvania College, and that an average of 60 per cent of our graduates have continued their work, making commendable records in one college or another, you will readily agree that Hazel Green Academy is a school of which we may well be proud. Beginning with the seventh grade, courses in both Junior and Senior High school are offered, taught by instructors who are both efficient and personally interested in the development of their pupils. Forty of the one hundred students enrolled this year live in the dormitory, the scholarship students assisting in one way or another in the work of the school. They share the responsibility of keeping their dormitories clean and neat; the girls assist in the kitchen or dining room, or "take time about" as they say in their delightfully southern way, with the laundry work each week; the boys help in the garden, on the farm, in and around the building, or wherever there is work for them to do. They are a happy, congenial group, working, studying, playing and living together in an atmosphere of harmony and good will.

The latter is due, no doubt, to the Christian principles and teaching which undergird the entire program, and which are so well put into practice in the lives of the leaders of this piece of our home mission work. This is not only evident on the campus through the week, but in the religious life of the community as well. The leadership of our school constitutes a large share of the leadership of the community church. Both Mr. Stovall and Dr. Blood ably fill the pulpit during any absence of the local pastor, while most of the teachers in Hazel Green have similar responsibilities in teaching and guidance in the work of the church school. At present, while the local church is being repaired, services are being held in the school chapel.

The boys and girls themselves enter into all the activities of the church. In addition to their participation in the local program, some of the older students are sent as delegates to Youth Meets, while others receive training and inspiration through the sessions of the Young People's Summer Conference which is held on the campus each year.

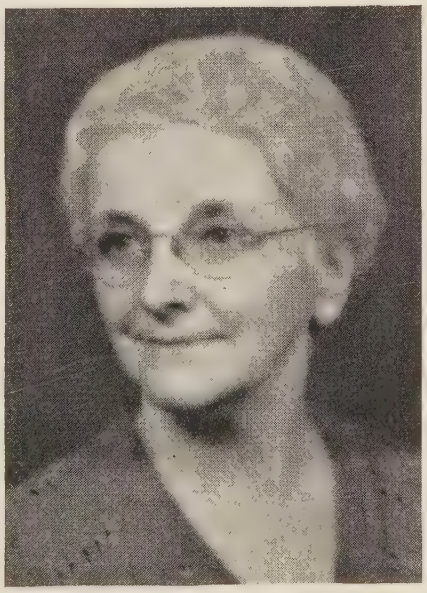
"In Kentucky? Why, yes, our church has a school for mountain boys and girls in Hazel Green—a school which has seen a vision of a better world from the hilltop, and which is giving of itself to make that better world possible."

Mrs. O. H. Greist—An Appreciation

By BERTHA F. PARK*

MRS. O. H. GREIST was introduced to me in November, 1927, at a One-Day Convention in Louisville, Kentucky. It was at the close of some session where I had spoken as a recently returned missionary from China and I was told she was the state secretary of the Indiana Woman's Christian Missionary Society. On that day began a friendship that has so enriched my life and added to the effectiveness of my service that I can say honestly and sincerely I owe more to her than to anyone who has touched my life these past ten years.

For Mrs. Greist is a friend like that. She is loyal, constant and dependable; thoughtful, kind and generous; understanding, sympathetic and encouraging. And, because of her devotion to the work in Indiana to which she has given twenty-seven years of capable leadership, her life is a great inspiration to others. Even a casual friend could say as much of her. But a very intimate friendship with her has been my privilege as we worked side by side in Indiana for two years during which time, and since then, my visits to the Greist home have been so frequent as to make me feel almost one of the family. Great love for her has resulted from this intimacy and it has helped me to know some of the underlying principles she practices which are greatly responsible for the real success of her work.



Mrs. O. H. Greist

She accepts without complaint, as part of her beloved work, whatever she encounters and it becomes an adventure with her. No journey is too difficult, no accommodations too uncomfortable and no task too trying if some group, no matter how small, profits by her presence.

She adapts herself to fit any occasion. At a tea party where there are women of culture and refinement, easily and with grace she becomes one of them. In a rural group no one has reason to feel she is "above them." If a formal address before a missionary group is expected she gives it—a missionary address—you may be sure. If she finds a Ladies' Aid quilting she quilts first and later organizes them into a missionary society. If the young mother, in whose home she stays, is pressed with household duties she dons an apron and becomes an efficient helper and thereby enlists the interest of her hostess. Whatever the occasion she uses it to the advantage of her work.

But most important of all—she loves her people. Their interests and problems become hers and she wins her way into their hearts by her love and understanding. She knows the force of love and uses it with success.

Mrs. Greist is retiring from the state secretaryship but she is not retiring from her work. She will have a local instead of a state job and will still practice with effectiveness the above-mentioned principles. And we will continue to appreciate her for all she is and does and love her always.

Not only has Mrs. Greist been appreciated in her own state, but she was called upon to serve as vice-president of the International Convention, in Los Angeles in 1915 and at Winona Lake in 1922. She was also a member of the Committee of Nine which made the preparatory studies which led up to the inauguration of Unified Promotion.

*General secretary, Adult Missionary Organizations for Ohio.

Current Mission Study Materials

July to December, 1937

ADULTS

THE WORLD IS ONE—*Dwellers in the Countryside,* study material for adult missionary organizations and other adult study groups on the home missions theme, "The Church in Rural America." Packet of source materials for talks, discussion suggestions, dramatizations, etc., for six study sessions. Includes a Christmas program and a program devoted to peace. Study Packet, 50 cents. (Packets for both six months, if ordered at one time, 75 cents.) Year Book of Programs for adult missionary groups, outlining programs for year and giving suggestions for personal preparation, 5 cents each; 50 cents per dozen. Study Outlines for general study groups, based on the packet, 4 cents each; 40 cents per dozen.

REBUILDING RURAL AMERICA, by Mark A. Dawber. Cloth, $1.00; paper, 60 cents. The current adult study book, in which this leader in rural church work tells graphically what is happening in rural America today, describes constructive enterprises that the churches are undertaking, and makes a strong appeal for united action by all Christian forces.

THE CHURCH AND AMERICAN RURAL LIFE, by Benson Y. Landis. Paper, 25 cents. An adult study course, giving plans and procedures for teaching, based primarily upon *Rebuilding Rural America.*

THEY STARVE THAT WE MAY EAT, edited by Edith E. Lowry. Paper, 35 cents. A composite study, by a number of authorities, of our two million migratory workers, with a suggested challenging program of action for the church. Illustrated. *Ready in October.*

HIGHLAND HERITAGE, by Edwin E. White. Cloth, $1.00; paper, 60 cents. The young people's current study book, but well adapted as a reading book for adults.

WORLD CALL, carrying articles and news items relating to the study theme, monthly devotional studies, and program suggestions based on the Study Packet. $1.25 per year.

MISSIONARY REVIEW OF THE WORLD, special Rural Life number, June, 1937. Articles, statistics, pictures, charts, and maps that will be invaluable in the study. 25 cents.

WORLD PEACE AND CHRISTIAN MISSIONS, by Harold E. Fey. Paper, 35 cents. A stimulating pamphlet for reading and group discussion. Presents vital relationship between missions and world peace.

CHRISTIANITY IN THE EASTERN CONFLICTS, by William Paton. Cloth, $1.50; paper, 75 cents. Especially valuable to those desirous of being informed about the issues to be considered at the Hangchow conference.

SENIORS AND YOUNG PEOPLE

SCHOOL BELLS RINGING 'ROUND THE WORLD! This Packet deals with the areas in the Young People's World Friendship Project: Christian education in the United States; Jarvis Christian College; Southern Christian Institute; Colegio Internacional, in Paraguay; village schools in Africa; Burgess Memorial Girls' School, in India; Sei Gakuin Boys' School, in Japan; and Tsong Ing Girls' School, in China. Packet includes simple plays and pageants, a panel discussion, offering litany, patterns, charts, stories, biographies, topics and questions for research, and many other interesting features. Detailed description of how the material may be adapted for various uses is given in leaflets for adult leaders, presidents, and officers of missionary organizations, Christian Endeavor societies, and other groups. There are no Program Guides. The price of the Packet is 50c; or if this one and the one on rural missions are ordered at the same time, the two may be had for 75c. For further information about the Packet see the young people's program page in the June *World Call.*

BEYOND STATISTICS, by Stephen J. Corey. This book will provide excellent source material for the study of the Project.

WORLD CALL articles will be helpful. The worship services for the Project study and other helpful suggestions appear on the young people's program page each month.

FRONT RANK issues from November 28 to December 19, inclusive, will carry a four-session unit on the Project. The packet, "School Bells Ringing 'Round the World," will be needed as source material.

INTERMEDIATES

THREE MISSIONARY VOLUMES for intermediates: "Pioneering with Jesus on World Trails," "New Friends in America," "Present-Day Pioneers Around the World." Single copies 50c or three copies of any one volume, $1.00. Groups will find it much more convenient to have three copies. *Girls' Circle* and *Boy's Comrade* will carry a full page of material supplementary to these volumes in each of the last three issues of each quarter, beginning in September. Order these, or samples, from the Christian Board of Publication.

A PACKET of supplementary material will be available early in the fall. It will not only be current material based on the fields covered in the three volumes, but will give information and stories concerning the World Friendship Project.

CHILDREN

JUNIOR WORLD, "King's Builders" section (first issue of each month), carrying as a part of regular junior study the missionary unit on rural life, "Sharing With Other Americans," by Grace W. McGavran, in October 3 and November 7 issues, with supplementary material in intervening issues. This unit is intended for use during the months from October, 1937, through March, 1938. 75 cents per year.

CHILDREN'S SPECIAL PACKET—*Our Work With Rural Peoples,* 25 cents. Stories, factual material, and projects on pieces of work which our church is carrying on among rural groups.

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THE BIBLE AND RURAL LIFE, by Ross J. Griffeth. Off press summer of 1937. Price undetermined.

THE CHRIST OF THE COUNTRYSIDE, by Malcolm Dana. $1.00. Treats rural setting of Jesus' life and teaching.

THE COLLAPSE OF COTTON TENANCY, by Johnson, Embree, and Alexander. 1935. $1.00.

CABINS IN THE LAUREL, by Muriel Sheppard. 1935. $3.00. A study of the Southern Mountains.

COOPERATIVES, by Goslin. 1937. 25 cents. One of series of Headline Books. Foreign Policy Association 8 W. 40th St., New York.

DISCUSSION SERIES, 1936-37, on Farm Problems. Series of eight illustrated leaflets on national rural problems. Free from U. S. Department of Agriculture, Washington, D. C.

The Achievement of a Christian Economic Order

By SAMUEL MASIH*

Samuel Masih

I WISH I could say that the economic question is settled in my country. Economics deals with the production and distribution of wealth and for the average individual the economic question is of most importance, since it rules most of his conduct. By a Christian economic order we mean an economic order in which wealth is produced and distributed according to the teachings of our Lord Jesus Christ.

In the words of Ralph Cushman, "Jesus came not merely to get people to heaven, but to build a heavenlike society on earth." It was to be a family in which God was the father and the head and in which all human beings are brethren. They were to love one another as they loved themselves. No one was to remain idle. Everyone was to work and help in the production. No one was to starve. The distribution was to be fair and just, so that the needs of everybody were to be fulfilled. And this was exactly how the disciples understood it. We read in the Acts of the Apostles (4:32 and 34):

"Among all those who had embraced faith, there was but one heart and soul, so that none of them claimed any of his possessions as his own, but everything they had was common property. . . . And in fact, there was not a needy man among them, for all who were the possessors of lands or houses sold them and brought the money which they realized . . . . . and distribution was made according to his wants."

Surely, God has provided enough in this world so that if distribution were fair there would be no one in want. But selfishness, falsehood and deceit, and various other sins come in and break the heavenlike society exactly as the first Christian society (which was more like a family) was broken through the deceit and selfishness of people like Ananias and Sapphira, who are found in every age and in every country.

We are far from achieving a Christian economic order. In every country there are millions of people who are starving and are deprived of the bare necessities of life, shelter, food and clothing. In the world's largest and richest cities—like London and New York—where some people roll in wealth, there are slums which are a shame upon any Christian society, for there humanity is degraded. None of the so-called Christian nations or countries has achieved the Christian economic order to any remarkable extent. In India, China, Japan and other such countries where Christians form a negligible portion of the population, conditions are even worse.

How, then, can we achieve a Christian economic order?

Every society is composed of individuals and groups and there can be no Christian economic order until there are large and influential Christian minorities in every important land. It is folly for England and America to think that they can bring in a Christian economic and social order in a non-Christian world. If you want a Christian economic order, carry out the Great Commission of Jesus.

The trouble is that we want to do things the other way about. We want to get all the other things first and leave the Kingdom of God to come last and by itself. It cannot be done. It is very essential that the large Christian minorities in England and in America and in all other Christian countries first make an attempt to Christianize their own economic order. We cannot be fully successful in achieving a Christian economic order until the whole world is Christianized, but we can do much. Justice to the worker and to the down-and-outer must come. There should be a fairer distribution of wealth so that no one is in want and a few do not monopolize the world's riches.

In all fairness it must be said that something has been achieved along this line and that the plight of the laborer has improved to a certain extent. But we are still very far from the Kingdom of God. When the Kingdom of God is established upon the earth all its economic problems will be solved and no one will be in want. It is therefore the bounden duty of every individual Christian and of every Christian nation and country to endeavor to bring in the Kingdom of Heaven and the Christian economic order will naturally follow. Jesus said, "A new commandment I give unto you, to love one another, that as I have loved you, you also may love one another. It is by this that everyone will know that you are my disciples—if you love one another." (John 12-34-35) Everyone who lives in Jesus cannot help loving his brother man. The very fact that there is so much injustice among men proves that we are living a life apart from Christ; and apart from him there can be no Christian economic order. Jesus said, "Ye have heard that it was said, Thou shalt love thy neighbor and hate thine enemy, but I tell you to love your enemies . . . that ye may become sons of your father who is in heaven."

The only way to achieve a Christian economic order is to really Christianize individuals and societies, till a heavenlike society is established upon the earth, of which family God is the father and head and all the people are sons and daughters of that father.

*Pastor, Christian Church, Bilaspur, India. This article is from an address at the Youth Session of the World Convention in Leicester, England, in 1935.

Jarvis College Commencement

W. W. Phares

HON. B. B. GIST, attorney for the county in which Jarvis Christian College is located, stated in his commencement address to the school, May 25, that in his four years as prosecuting attorney for Wood County he had never had a student or former student of Jarvis as a defendant before his court. To this distinction in the realm of morals was added this year new honor in the matter of physical health. Dr. M. L. Edwards, school physician, was awarded a plaque for winning the Community Health Record for three years in succession.

The number of graduates this year was smaller than last, but the high quality of work done was evident in the orations by the two honor graduates, Robert L. Brown and Miss Beatrice B. Moore.

The fifty-seven white persons present, including trustees and visitors from various churches, joined with the Negro friends in rejoicing at the honor conferred upon President J. N. Ervin, in his selection as president of the national convention of Negro churches. Hearty approval was also given to the action of the board in naming the Bible Chair in honor of W. L. Purdue who, as a banker in the nearby town of Big Sandy, was a warm friend of President Ervin and the school in the early days.

After an expenditure of $36,000 for new buildings for which contractors asked $60,000, the trustees announced that a balance of only $350 remained unpaid. Gift boxes were received during the year from thirty-one states, to the number of one hundred-sixteen, ranging from small parcels to a large box of books for the library. On account of the drouth last year which reduced greatly the amount of food-crops raised, it is hoped that many of the gifts for some time will be of food.

Only one more teacher is needed to begin the first year of senior college work at Jarvis, giving the school senior rating. It is hoped that this teacher can be added by the opening of the fall semester.

One Big Family

By HOPE H. NICHOSON*

EPIDEMICS of cholera, smallpox and malaria leave many motherless babies in India. It is practically impossible for them to survive if left in their homes because few of the people know anything of artificial feeding or the ordinary laws of hygiene. Orphanages as we know them in America are practically nonexistent in India except in connection with Christian Missions. Since our Children's Home in Kulpahar was closed we have had to assume the care of many of these little ones whose helplessness and need make an appeal which cannot be resisted. Hence the number of babies and toddlers in our children's ward has so increased that the past year it was necessary to shift them to larger quarters. The rows of screened white cots, bottle time, the older children in their play pen, all are scenes which never fail to attract the visitors to the hospital.

"Hurry up with my bottle," says Umedi as she opens her mouth in protest when the service is slowed up because the milk woman has not led the supply to the hospital on time. Our milk comes not in bottles but on foot and is milked into our own clean dishes under the watchful eye of a nurse, as we prefer to add the proper amount of water ourselves. When Umedi was brought to us from a village after her mother died she looked so thin and ill the nurses named her Umedi, meaning "Hope." They "hoped" she would survive although both she and her chances were slim. One day recently as I walked through the ward she was a picture of content and happiness, having just finished her feeding. Her sweet baby face was wreathed in smiles as her chubby hands beat a rhythmic tattoo on her full, round "tummy." Alas, there are too many *empty* stomachs in India!

"I am all ready for you to take my picture," said a happy-looking little girl as she skipped up the steps and perched confidently on the arm of my chair. No one would recognize in her the fearfully bruised, beaten and ill-treated little wife who was brought to me six months ago for examination. Her uncle, hearing of her condition, had rescued her from the inhuman treatment of her mother-in-law and husband. Her hair has grown enough to hide the scars on her head and cover the twisted bits of cartilage, all that remain of her ears after she was led around by the fire tongs. The bone in her left arm has healed where it was broken when it was twisted beyond the limit of endurance. She will always carry the scars of the large burns inflicted with a red hot ladle as well as the welts on her legs and back where

Manorama Bai, the child wife, who weighed sixty-eight pounds when first examined and now weighs eighty-six pounds

she was beaten with the fire tongs when it was not convenient to use them to twist her ears. Having endured such treatment for a year this child wife is now but a little girl of fourteen! As soon as she was well enough her uncle allowed her to attend our mission girls' school. The other day she said, "Miss Sahib-ji, I am studying hard and as soon as I finish school I want to be a trained nurse."

A critically ill patient was brought in from a distant village. She had come part of the way in an ox-cart and then by train. Her husband had died about a year previously. She was ill at the time of his death but no one would trouble to take her to a hospital until her condition was almost hopeless. When I examined her I told her I would have to operate as soon as possible since she breathed with great difficulty due to the pressure of a large abdominal tumor. Sometimes village people are very frightened at the word "operation" but she was quite prepared and handed me as her operation fee eight annas in small copper coins, the equivalent of sixteen cents. My Indian assistant doctor was ill and Miss Clark was away at the time so with the help of one of the staff nurses I removed an ovarian cyst weigh- 47½ pounds. The woman made a remarkable recovery and on the fifth day was asking for *dal-bhat* (rice and lentils). One day when she was able to walk around in the ward she suddenly collapsed and with great difficulty we were able to revive her. When she had been given some hot milk and stimulants she told us she had eaten nothing for two days. The supply of food she had brought from home was exhausted and the elderly relative who was with her hesitated to ask for more. The dire need, the gnawing hunger, the untold physical sufferings of millions in this needy land are paralleled only by their hunger and thirst for the "True Way." Surely this is the service to which Jesus refers in his parable of the last judgment. After some days of nourishing food Deoquar Bai was able to leave the hospital and return home to look after her little children. No one can estimate the influence of Christian love and service as it is carried back to the villages by such patients.

Two ambulatory patients were admiring the latest arrival, a lovely baby boy three hours old. A ten-year-old boy said to his mother, "If we were at home we would not go near a new baby or its mother for days as they are unclean." "That is true," replied his mother, "but here we are just like one big family. We cook our food and eat in front of those of other castes. We don't observe such customs because we are all brothers and sisters in the mission hospital."

Never before has there been a greater need for emphasis of the brotherhood of man than during this period of unrest.

Babies in their screened beds

*Doctor in charge of Jackman Memorial Hospital, Bilaspur, India.

Station UCMS Broadcasting

MISS LAURA LYNN MAJOR, who arrived from China April 24 and went direct to the Mayo Clinic, left there on May 26 for her home in Whitewright, Texas. She will need many months to rest and recuperate, since she is suffering from a migraine headache, that has been very detrimental to her nervous system.

Alexander Paul left Tokyo on the night of April 26 en route to China. He went by way of Korea and Manchukuo to Nanking where he arrived on May 10. Mr. Paul will stop over in Tokyo while the boat is in port on his return trip. On July 2 the Boys' School is planning to lay the cornerstone of their new building and they have asked him to be present on that occasion and officially lay the stone.

Miss Elizabeth Moody, daughter of Mr. and Mrs. J. E. Moody of India, who was graduated from Transylvania College on the morning of May 31, was married to Nat Hall of Lexington, on the afternoon of that day at Central Christian Church. Mr. and Mrs. Hall will make their home in Lexington.

Mrs. Emma L. Moody, who is spending her furlough period in Lexington, reports that thirty from caste in the Mungeli area, India, were baptized since January 1, 1937.

Mrs. David L. Watts, Africa, who underwent an operation in Monmouth, Illinois, on May 20, is recovering slowly, but the doctors assure her that she will be in better health than ever before.

Professor Charles P. Groves has been added to the faculty of the Kennedy School of Missions for the year 1937-38. He will be visiting professor and acting head of the Africa Department.

E. K. Higdon, with his family, left the Philippines the end of April. He will spend the summer in England and on the Continent and reach America the end of August. It is probable that he will establish his headquarters in New York. He will aid in deputation work in the interest of the Philippine Islands and will also help the International Missionary Council in its preparation for the Hangchow meeting.

Before this we should have recorded the arrival of a daughter in the home of Dr. and Mrs. Richard F. Brady of Nanking, China, which occurred on March 8.

The resignation of Mrs. Georgia McKinney as state secretary of missionary organizations in Oklahoma came as a surprise to many of her friends. Mrs. McKinney has given fifteen years to building a world program in the churches of her state and has been an untiring worker. For the past year or two she has had associated with her in the work Miss Agnes Henderson of Enid, who is thus well fitted to succeed her.

Last month we announced the resignation of Mrs. O. H. Greist as secretary of missionary organizations in Indiana. An appreciation of Mrs. Greist's long service by a former colleague will be found on another page of this issue. At the state convention Mrs. O. C. Nease was chosen to fill this vacancy. Mrs. Nease has served several years as a district secretary in Indiana and last year was vice-president of the state board of missionary organizations.

Mrs. Rosa Page Welch

An occasion of much interest in Downey Avenue Church, Indianapolis, recently was an African Safari, at which time curios, schoolbooks in Lonkundo, and other articles of interest were exhibited and explained by persons in charge. C. M. Yocum directed the building of an African hut, and Flanner House presented the work of their laundry, industrial and other departments. The program which followed a supper of pancakes and syrup, consisted of groups of songs by Mrs. Rosa Page Welch of Chicago, who has made quite a place for herself in the musical circles of that city, and an address by Mrs. Virgil Havens, who has spent a number of years in Africa. Mrs. Welch is a graduate of Southern Christian Institute and is much sought after by Young People's Conferences, where she makes a fine contribution in the field of race relations.

We regret to learn of the death of Mrs. H. B. Robison in Canton, Missouri. Mrs. Robison was until recently a district secretary in Missouri and a stanch friend of the missionary cause. Dr. Robison has given many years of service in Culver-Stockton College, and their daughter, Mrs. Amy Jean Sarvis, spent some years as a missionary in Japan until her marriage to Hugh Sarvis. Following his death she returned, with her children, to Canton.

Miss Florine Cantrell of Ciudad Garcia, Mexico, had to spend the month of April attending to influenza patients in Nogales or in teaching others how to care for them. In the midst of the epidemic, however, they were able to go on with studies at the rate of three or four lessons a week.

Miss Pearl Gibbons, of San Luis Potosí, Mexico, will attend the National Convention in Monterrey and will visit her home in Galveston, Texas, during her month of vacation this summer.

Miss May Wilson of Aguascalientes, Mexico, is in California spending five weeks with her father and mother and sister.

The diary which Generalissimo and Madame Chiang Kai-shek kept during and following the capture of the Generalissimo and his stay in Sian, was sold to the New York Times and North American Newspaper Alliance for $5,000, which they turned over to the widows and children of the twenty-one guards who were killed while attempting to defend the Generalissimo.

Mrs. Jesse M. Bader, vice-chairman of the Save the Children Fund American Board of Directors, has accepted also the post of chairman of the Women's Advisory Council of the Child Welfare Agency. Mrs. Bader was formerly associate pastor of Union Avenue Christian Church, St. Louis, and later of the Central Christian Church, Indianapolis, while Mr. Bader was a secretary of the United Society. Mr. Bader is now secretary of evangelism of the Federal Council of Churches of Christ in America, with headquarters in New York.

Mrs. Leo Sandefur becomes the state secretary of missionary organizations for New York and New Jersey, succeeding Mrs. B. W. Griffen, who has done such splendid work but who felt that she could not continue.

Miss Hallie Strange has spent some time in the Scott and White Clinic in Temple, Texas, where she underwent an operation recently. Before returning to her work in Mexico she will spend some time recuperating in the home of a friend in Temple.

As an evidence of the status of the Christian movement in China and how naturally it is fitting into the intellectual, social and cultural life, we note the account in a Chinese newspaper of a series of four concerts in Nanking, under the auspices of the Ministry of Education at the National Music and Theater Hall. With the exception of one concert which was given by Mischa Elman, all featured

Christian choirs or choruses. Among the presentations were the *Messiah* and the *Creation.*

Mrs. Emily Fortune, mother of A. W. Fortune of Central Church, Lexington, Kentucky, passed away on April 16, at the home of her son. Dr. Fortune is the president of our International Convention this year.

Commencement days are here again and we find our headquarters family represented as follows:

Miss Julia Corey, daughter of President and Mrs. S. J. Corey, who finished her work at Shortridge High School last summer and was a member of this year's graduating class.

Miss Julia Buckner, second daughter of the editor of WORLD CALL, graduated with honors from Technical High School, Indianapolis. She has received a two-year scholarship at Christian College, Columbia, Missouri, from which her sister graduated last year.

Curtis Plopper, son of C. W. Plopper, treasurer of the United Society, was graduated from Indiana Law School and becomes an associate of Judge Thomas E. Garvin in his law offices in Indianapolis. Another member of the family, Martha Nell Plopper, was graduated from Shortridge High School, receiving a silver cup for a plus A record for the four years. She is secretary of the Shortridge Chapter of the National Honor Society and by vote of the senior class and a committee of five from the faculty was awarded a key for the girl reflecting the most credit on Shortridge as a school.

Miss Bettie Jane Colsher, daughter of William Colsher, in charge of slides for the United Society, was graduated from Butler College with an A.B. degree, majoring in sociology. She is a charter member of the honor society in sociology, and a Kappa Delta Pi and Phi Chi Nu and chairman of the interracial department of the Y. W. C. A.

The Sapulpa, Oklahoma, Missionary Society recently held a memorial service for Mrs. Arabella Marvin Norment, formerly missionary in South America. One of the circles of this society bears her name and she was greatly beloved in this church where she spent her girlhood. A lovely flowering tree was planted on the church lawn in her memory.

Mrs. Ella Gentry Morrison, of Colorado and California, whose death we record this month, was through the years a good friend of all our missionary work. At the time of the Men and Millions Movement campaign, she pledged $100,000 to that cause. That later reverses failed to realize this amount for the missionary work was a source of sorrow to her.

The headquarters family was much interested in the chapel message brought recently by O. J. Goulter of Hofei, China, who, with Mrs. Goulter and their three daughters were guests in Indianapolis for a couple of days.

Miss Jane Brewer, former missionary to Mexico, and now working among the Indians in Rock Point School, Shiprock, New Mexico, writes, "I am very busy, but like my work—all except the loneliness of it. I am seventy-seven miles from the post office, 175 miles from a train, and we have no telephones. I have been able to attend church services five times since last August, once in a Christian church."

After ten years as superintendent of Mexican Christian Institute, San Antonio, and superintendent of Mexican mission work in the United States under the United Christian Missionary Society, E. T. Cornelius has accepted the pastorate of First Christian Church, Sacramento, California. Mr. Cornelius has served for six years as executive secretary of the Council on Spanish Speaking work in the United States.

Mrs. Clarinda A. Roberts, mother of Mrs. E. T. Cornelius of San Antonio, Texas, passed away on May 15. Mrs. Roberts served for nine years as matron of Mexican Christian Institute and supervisor of the clinic.

The name of Lura V. Thompson (Mrs. J. W. Porter) is well known wherever missionary women are gathered. For twenty-nine years she served as national organizer, state secretary and state president of our women's work and established much of our present work in Illinois. We regret to record the death of Mrs. Porter at Carthage, Illinois, where interment took place on May 6.

In this issue we are publishing another interesting article from the pen of Miss Lela E. Taylor giving further impressions of her visit to South America. Miss Taylor has returned to her duties at headquarters. In spite of a strenuous schedule while in the Southern Republic, she is much improved in health. Miss Taylor's mother and Mrs. Henry Fishbach, who visited her daughter, Miss Agnes Fishbach in Asunción, Paraguay, made the return trip with her.

Wedding bells are ringing during this month of June for some of our young friends. Miss Frances McCall, daughter of Mr. and Mrs. Clarence F. McCall, for many years missionaries to Japan, and now working under the Congregational Board in the South Sea Islands, was married to Charles Hudson on June 6, at Lexington, Kentucky, with President Hutchins of Berea officiating. W. H. Erskine of Uhrichsville, Ohio, a long-time friend of Miss McCall's family in Japan, attended the wedding.

In the days of the United Society in St. Louis, many of us knew an interesting little red-headed girl. Now comes the word that Mary Anderson Bowden, daughter of Mr. and Mrs. Henry Bowden of Fort Worth, Texas, will be married to Arthur L. Pendery, Jr., on June 26th. Mr. Bowden will be remembered as the secretary of the Men and Millions Movement. He is now with the Community Fund in Fort Worth.

Harold Elsam, pastor at Hoopeston, Illinois, and son of Mr. and Mrs. C. G. Elsam, retired missionaries from India, received his B.D. from Butler College in June. We were glad to have him bring to headquarters his mother, his sister and his little daughter.

A Worth-While Project

CASPER C. GARRIGUES, pastor of our church at Iowa City, Iowa, and president of the Ministerial Association of that city, writes of a community project which he thinks might be of interest to many other communities.

Under the auspices of the Ministerial Association the Iowa City Faith Cabin Library Club was formed for the purpose of securing used books and magazines to form a library for a needy Negro school in the South. The interest became so great that most of the churches of the city chose representatives, including two Catholic churches, the Jewish group, the Christian Science congregation, nine Protestant churches, the public and university libraries, the school of religion of the university and several woman's clubs. On March 1 a shipment of over 3,600 books and about 1,500 magazines was sent to Bettis Academy near Edgefield, South Carolina, and on May 27 another shipment of over 2,100 volumes. The friends of the academy are erecting a cement block library building on the campus to house this gift. The school, a Negro institution of over 600 (including a public school on the same campus), has never had a library.

This library will be known as the Iowa City Unit of Faith Cabin Library. Willie L. Buffington, a white boy, now a student at Furman University, Greenville, South Carolina, is the inspiration of the Faith Cabin Library movement, which has as its aim the placing of libraries alongside needy Negro schools of the South. The people of the local communities where the libraries are placed furnish the materials and labor for the building of the log cabins for these libraries contributed by other communities. Bettis Academy had the logs assembled on the campus when the first shipment arrived from Iowa City. The school was so favorably impressed with the size and quality of the gift that the trustees changed their plans and are erecting a fireproof building instead.

Mr. Garrigues suggests that communities desiring to carry out a project that will arouse a community-wide interest, develop a great spirit of cooperation and do a maximum good at a minimum cost, would do well to get in touch with Willie L. Buffington, 23 Thurston Street, Greenville, South Carolina.

Women and World Highways

Beginning At Jerusalem

AT JERUSALEM in 1928, two hundred fifty people from fifty-two countries representing twenty-six national Christian Councils gathered to discuss the welfare of the church and the activities pertaining to the Christian community. In this conference there were forty women, including about ten from America.

The conference lived together on the Mount of Olives for three weeks, over the Easter season, and it set new standards for the church and for all types of mission work. Some of these standards have been realized and many have not. The church moves slowly, especially when it tries to move as a unit.

And now at the end of ten years the time seems ripe for a restudy of the whole Christian world situation, for in these ten years the world has greatly changed. Dictatorships have arisen: communism has made great gains; Ethiopia has been swallowed up; Japan and Germany have gone militaristic; China has been shaken from without and within; nationalism has made great strides in India and mass movements toward Christianity are arising; organized industry has invaded the jungles of Africa; Spain is being torn by internal strife with the church at the center of the struggle; Mexico has renounced the church; increasing antagonism has been rising against Christianity in the Near East; and the whole world has been through a terrific financial depression.

Here in America, where the greater part of the world's mission budget is carried, missionary giving has been drastically reduced. Mission work has been under the scrutiny of both Christian and non-Christian folk and boards have been forced to study and restudy their work and to cut vertically as well as horizontally.

At last the tide seems to have turned, but the thing to which we look forward in the mission fields is not "the good old times" we left in 1929—rather we hope, something far better, far more Christian, far more cooperative.

No time could be more strategic for a conference on "The Christian World Community" such as that planned by the International Missionary Council for the fall of 1938 at Hangchow, China.

Women at Hangchow

The conspectus of the conference provides that "in the delegations very special effort should be made to ensure the inclusion of well-qualified women and laymen, as well as clergy." There will no doubt be countries where women will have equal representation—China perhaps—and there will be the continental countries where women will have little if any representation; and somewhere in between these two will be found America where women have had a voice in the planning from the first and where a very real effort is being made to give representation and thereby expression to the varied activities of women in their relation to the church's program.

The Program

The program at Hangchow, dealing with the church in its natural setting in the Christian community, will be divided into five sections: the faith by which the churches live; the witness of the church; the life of the church; the church and its environment; and closer cooperation.

Effort will be made to relate to changing world conditions the Christian message as stated by the Jerusalem conference, accepted as basic in the faith of the church. The meeting of the Universal Council of Christian Life and Work at Oxford, England, and the World Council for Faith and Order at Edinburgh, both in July, 1937, will have done some fundamental thinking on this subject in preparation for the Hangchow conference.

General studies in evangelism are being made, including such movements as the Kingdom of God Movement in Japan, the Five-Year Christian Movement in China, the Mass Movements in India, the Four-Year Movement in the Philippines, the Indian Missions to China and England, and the Preaching Mission in America. A book is being prepared by the Central Committee on the United Study of Foreign Missions in which a woman from each of ten countries will tell "What Christianity means to the women of my country."

The study of the life of the church will include its worship, its education, the religious life of the home, the enlisting of lay leadership, the relation of the church to the cultural heritage of the different countries, and the work and training of the missionary.

The section of the program dealing with the church and its environment will emphasize the economic basis of the church, its relation to the changing economic order, the problem of war and the challenge of the modern state to the church.

Practical questions of cooperation will be faced and it is expected that programs of work will be definitely affected by the work of the conference.

Our Part in Hangchow

It is possible to have a real part in the 1938 conference without going to Hangchow. The first step in preparation is the deepening of our own religious life; the second is the cultivation of real intelligence on the church's problems in America. We must then study the international situation and the problems faced in other lands by the missionaries and nationals in the development of Christianity and the church, and see our relationship to these problems.

Christian women in many countries are joining in this adventure of spiritual preparation and study. Let the women of America share in it widely.

Prayer for Hangchow

Let us pray—

For the Church Universal at work in the world, of which our church is one part, that it and we may be eager servants of God in this world.

For the leaders of the Church, that they may quietly wait upon the Word of God and do his bidding fearlessly.

For the representatives of the Church abroad, that God may give them insight into the yearnings and aspirations of the people among whom they live, and keep their hearts free from prejudice that they may truly see his will for mankind.

For the youth of the Church, that they may discover the adventure of serving God and the supreme importance of the teachings of Jesus for the world.

For those world Christian organizations which are drawing men and women together in thought and action and especially for the International Missionary Council which is to meet in Hangchow in 1938 to plan unitedly the great outward thrust of the Church as it heeds the missionary command of the Master.

Programs for Adult Organizations

For the Leaders of the August and September Programs

Theme for the Year: The World Is One

AUGUST

Topic: *Up and Down the Land*

A SENSE of oneness with all the world is the thing we are seeking to imprint upon our consciousness in this year's study. Information, understanding, appreciation, the desire to share and to serve, these will come to us as we follow our study theme through the year and come to the realization that "we cannot live apart." The theme for this part of the study, "Dwellers in the Countryside," puts the emphasis happily upon people rather than places and conditions. If we followed the July program plans and materials we find ourselves with a good background for the study and ready to approach the August topic, "Up and Down the Land," getting acquainted with the many different groups of rural dwellers in our two great countries.

The worship service, found in this issue of WORLD CALL, will be a profitable part of the day's study. In introducing the topic use the lovely quotation found on the August page of the *Year Book of Programs.*

The study theme is appropriate for a summertime meeting. Many people are now on vacation, traveling "Up and Down the Land" which is just what our study wants to do, take us on a trip over the United States and Canada, help us to see the two countries as one land but many neighborhoods and introduce us to individuals who will act as spokesmen for rural groups of which they are a part. Maps of the United States and Canada are a necessity if the study is made really clear and interesting.

In the *Study Packet* you will find eight leaflets for your use. The first two, *Glimpses of Rural Life in the United States* and *Glimpses of Rural Life in Canada* are to be used with the maps and will prove delightful features. Travel folders, booklets, and maps issued by railroad, bus, and gas and oil companies will give additional information if desired. In addition to these two travel leaflets there are six brief impersonations of certain rural groups. Additional information as to rural groups may be gleaned if desired from a variety of sources or informally from the group gathered for the study. It would, for instance, be interesting to let people tell briefly of communities with which they are familiar, whole neighborhoods of some nationality maintaining old world customs, communities devoted to a certain religious sect, others noted for an old-time venture in communal living or devoted to some special tenet. A free-for-all discussion will most likely reveal some most fascinating information.

Some societies will wish to give additional time to distinct groups of their own localities. Note also the two splendid suggestions in the general leaflet, *Things We Can Do.*

August is a reading month as well as a time for vacation wanderings. Let us be ready with reading suggestions for the stay-at-homes. Many books of fiction and travel, magazine stories and articles play up sectional groups, proving entertaining as well as profitable reading.

SEPTEMBER

Topic: *Rural Life Seeks a New Day*—I

The September and October programs should be treated as a unit. In introducing the September study attention needs to be called to the fact that it deals with certain phases only of the two months' study. A statement should be made as to the plans for the October meeting so that all may have a general understanding of the conditions and activities that are leading toward a new day in rural life. See October leaflets in the *Study Packet.* Looking over lists of recent books, leafing through magazines, noting government bulletins, observing government projects, reading the newspapers, listening to radio programs, one comes to the inescapable conclusion that rural life is in the forefront of consideration.

In planning the meeting let us think first of the worship service which takes up another of Jesus' inimitable teachings from the countryside. The quotation found on the September page of the *Year Book of Programs* and the devotional message in this issue of WORLD CALL will be very helpful to all.

For your use in developing the September study five leaflets are offered in the *Study Packet.* Two very comprehensive leaflets which will make fine talks are: *Toward the New Day,* and *The Nation Helps the Farmer.* A dramatization, *Bringing College to the Farmer,* comes from another who speaks with authority. The other interesting leaflets, *Fellowship in Rural Life* and *Sing Behind the Plow,* come from people who have shared in that of which they speak. The authorship and sources of material used indicate the willingness of capable people to help in our rural life study. Alva W. Taylor and James A. Crain are well known among us. David Harker comes from a Disciple family and is active in the church at Lebanon, Indiana. Mrs. Dan Hey, living on an Indiana farm, is a popular leader both in rural communities and in the church life in Shelbyville, Indiana. James Wyker, we know as a capable rural minister and member of our Rural Church Commission. A Presbyterian minister, Dr. DuBourdieu, graciously shared his experiences in rural work.

The title of the leaflet on folk schools, *Sing Behind the Plow,* is really the motto, the ideal, and the result of the Danish folk schools and is used in connection with folk schools everywhere. Supplementing that leaflet is a very interesting article in *The International Journal of Religious Education* for June, 1937, "Training Leaders Through the Folk Schools," by John R. Scotford.

Several articles in the June number of *The Missionary Review of the World* and the list of "Best Books on Rural Life" will be helpful. *Front Rank,* May 23, 1937, has a worth-while article for this meeting on "The Farmer Must Be a Business Man." *The International Journal of Religious Education,* May, 1937, offers help in an article, "4—H Club Work and the Church." For general activities see the leaflet, *Things We Can Do,* September-October suggestions.

This meeting ought to see every group at work on practical projects in connection with the rural study. See leaflets, *Things We Can Do* and *Calendar of Service.*

For Your Fellowship Hour

August is usually an outdoor meeting, a picnic in the park or an excursion to some country place. It would be an ideal time for larger town and city groups to visit a rural group (no matter if you did it in July, too) either in a rural home or an old churchyard. An old-fashioned basket dinner rather than a "covered dish luncheon" would be in keeping with the day and would provide a spontaneous fellowship period.

The September meeting is always something of a reunion after the summer scattering of members. Conversation will flourish over glasses of iced tea or punch with the hostess seeing to it that her guests are as well mixed as her refreshments. There is nothing like general conversation to bring back the sense of oneness in the group and that is perhaps the thing this September fellowship period needs to do and thus assure the loyal support of every member for the year's work.

For Our Study

This issue of WORLD CALL lists books and materials for your rural study. Read that page carefully and order promptly the things you lack. You will not want to miss any of these things so vital to the study. If for any reason your organization does not have the *Study Packet,* or if you want extra copies, a month's supply of leaflets may be purchased for ten cents.

EDITH EBERLE.

Programs for Young People

These two worship services have been prepared by Miss Mary Ingle McGill for use with the August and September programs for seniors and young people as outlined in the missionary Program Packet, "School Bells Ringing 'round the World." For information about the Packets, write to the Missionary Education Department of The United Christian Missionary Society, Indianapolis, Indiana.

God's World

AUGUST

Quiet Music

Leader: God's world is a lovely place. He must love color, because grass grows in shades of green; the sky-roof is blue, clouded with white sometimes; the darkness of the tree bark brings forth various hues of buds and leaves; the flowers, no two the same, are produced in shades which human beings can never discover; even people have been created in varying colors. It would be a dreary world if all of us looked alike.

Especially in God's out-of-doors are we conscious of the beauty of his world. The loveliness of it fills us with awe; we can agree with the Psalmist when he says: "When I consider thy heavens, the work of thy fingers, The moon and the stars, which thou hast ordained." (*Psalm 8:3.*) We, too, are challenged with the magnificence of our surroundings.

A high school girl of Kentucky some years ago expressed a beautiful thought in her poem "Cathedral":

Some poplars spoke the opening prayer;
A sparrow sang a hymn;
The golden notes fell to the ground,
And children gathered them.
A Scripture, then, a tulip read,
In clear and simple diction,
A blade of grass the sermon said,
And God the benediction.

—*Mary Alice Pickett.*

Invocation: Hear us, O God, as we feel thy presence in this world of beauty. May we be ever conscious of the glory of thy handiwork. Amen.

Leader: As we feel God's nearness to us and as we realize his love for us, may we remember that we are not the only choice folk he has created. He loves the world as a whole. "His blessings flow to give a light to every race that stumbles through the night."

Hymn: "Where Cross the Crowded Ways of Life."

Story: "The Family and the Father" (*This story is found in the young people's missionary Program Packet, "School Bells Ringing 'round the World."*)

Prayer: Our Father, we come to Thee appreciative of the eternal loveliness of thy world. May we be conscious of thy nearness in discovering that all people are thy children, no matter what color their skin. We pray that we shall never cause one of them to suffer, and that all of us shall be eager to share with each other what we have of opportunity and material goods so that thy family of many colors may truly live together in harmony with thy beautiful world. Amen.

Someone to Ring the Bell

SEPTEMBER

Quiet Music: "Jesus, Keep Me Near the Cross"

Call to Worship: And Jesus said: "If any man would come after me, let him deny himself, and take up his cross, and follow me." (*Matthew 16:24.*)

Leader: One day two of our missionaries at Bolenge, Africa, were making an itinerary through the native villages. While they were resting and visiting with the people of one of the villages an old man came to them with a gift of some eggs. As he gave them to the missionaries he said, "When will you send us someone to ring our bell?" He meant, of course, someone to beat the drum to call the people to church services and to school. This old man had never known much about Christianity, but he wanted those younger than he to have this opportunity. He could not understand why his village could not have a missionary. There are many villages in Africa where there are no missionaries and no native teacher because the people who know of Christ have failed to give of their substance generously that all the world might come to know Him and his salvation. Are we willing to help send "someone to ring the bell"? The old hymn, "*A Charge to Keep I Have,*" expresses our thoughts; shall we sing it at this time?

Hymn: "A Charge to Keep I Have."

Scripture: Matthew 16:21-26.

Hymn: "I Gave My Life for Thee."

Story: The most famous bell in China is the one which hangs in a Buddhist temple called the Big Bell Temple, west of the city of Peking. It was cast about 1420, at the place where it now stands, and later a temple was built over and around it. It is estimated that this huge, fourteen-foot-high bell weighs sixty tons. Naturally it is too large and heavy to ring as most bells are rung, so it has no clapper, but is struck with a wooden hammer.

There are many legends connected with the Great Bell, but they are all centered around the ever-popular idea in China that self-sacrifice is necessary to insure some public good. It seems that Yung-lo, the ruler, ordered a mandarin named Kuan-yu to cast a bell which, upon the least alarm, could be heard all over the city. Two attempts were made to carry out the order, but without success. The enraged emperor declared that if the third attempt failed he would behead the unfortunate Kuan-yu.

Now Kuan-yu had a beautiful daughter to whom he was tenderly attached, and who did all she could to comfort her distressed parent. Finally she went to a celebrated astrologer to see if he could tell her why her father was not able to make the bell. The words of the astrologer made her cringe with horror, for he told her that her own blood would have to be mixed with the ingredients of the bell if it were to be truly successful.

As the day came near for the final casting she prepared to make her sacrifice in order to insure her father's success and save his life. Multitudes gathered for the casting. It was a solemn occasion, and a grim silence prevailed as the people contemplated what would happen if poor Kuan-yu were not successful. Suddenly as the molten metal was loosed into the mold the people heard a shriek and a cry, "For my father," and looked just in time to see Ko-ai, the daughter, throw herself headlong into the seething, hissing metal. Her father was frantic, but the predication was verified, and the bell was perfect.

Prayer: May we, our Father, be inspired by those who have given their lives for causes which seemed to them worthy. We thank thee for missionaries who are giving themselves to the building of a better world. May we, too, be willing to make sacrifices that all people may know of thee. We pray for those in Africa and around the world for whom school and church bells have never rung. We thank thee that the young people of our brotherhood have been given the opportunity through our World Friendship Project to help keep school bells ringing around the world. Amen.

Permanent Reference File

We wish to call the particular attention of adult counselors and officers to the dozen or more Permanent Reference File leaflets which are found in the Program Packet, "School Bells Ringing 'round the World." We have known such leaflets to get misplaced, handicapping the work of those for whom they are intended. We are listing those leaflets here, indicating, when the title does not do so, what persons should likely be the ones to be responsible for keeping these leaflets on file.

For the Adult Counselor and Missionary Program Chairman (it is especially important that this leaflet be kept on file for use throughout the study).

Enlarge Your World folder (adult counselor).

Mimeographed sheet of patterns (program chairman).

Mimeographed song, "School Bells Ringing 'round the World" (probably the president).

(*Continued on page* 45.)

Devotional Study for Missionary Societies

Theme for the Year: And Jesus Said:—

AUGUST

A Sower Went Forth

Scripture: Matthew 13:1-8, 18-23.

JESUS was sitting by the side of the sea of Galilee when a great crowd came out to hear him, people from all the cities round about and from the countryside. They pressed upon him until it was necessary for him to enter a fishing boat and push out from shore. The curve of the bay and the slope of the shore made a natural amphitheater with Jesus in the center. He loved the sea and all the great out-of-doors and as he taught about the kingdom of heaven, he took his illustrations from nature, "the manuscript of God," familiar to all and easily understood. He looked out on the fields of ripening grain and drew from them a wonderful lesson. It was not merely a nature story he told, but couched in the simple language of the farm it taught eternal truths. He said, "The sower went forth to sow." Then he told of the four kinds of soil on which the seed fell. The sower did his work well. He sowed abundantly. The seed was good and yet he had only a partial return for his labor.

Note that the sower "went forth." It was the custom for people to live in small villages for mutual protection and to go out to the fields for work. So Jesus went out from his heavenly home to sow good seed in a needy world. So did the apostles go out over all the world scattering the good seed. We must not expect the field to come to us; we must go to the field to be sown.

The soil on which the sower sows is as important as the seed. Let us look at the four kinds of soil with which he worked.

"Some seeds fell by the wayside." The grain fields were rarely fenced. Small paths through them and by the side were the highways over which men and beasts passed. Naturally they were tramped hard. So the birds could easily see and pick up the seed. It was the same soil as the rest, but hard pressure had made it impossible to receive the seed. So some hearts are hard pressed with cares and pleasures and worldly interests and the good seed cannot sink in. From this class there are no results.

"And others fell upon the rocky places." There was little soil so they grew for a time, but when the sun was hot they withered away for they had no root. People like that receive the word with joy. They are emotionally touched, but the will and character are unchanged. They are not "rooted and grounded in love." When tribulations or persecutions arise, they are unable to withstand and there is no fruit.

"Some fell among thorns." The soil was good and deep, plenty of chance for good returns except that weeds and thorns choked it out. Is not this the place where so many followers become unfruitful? The care of the world, the deceitfulness of riches, and many other interests crowd in upon us and we have no time or place for Christ. So we yield nothing worth harvesting.

"Some seed fell on good ground." And it yielded abundantly, so rich a harvest that it paid the sower for all his work. Yet even this good soil does not yield all the same amount, some an hundred fold, some sixty, and some thirty. Some have more spiritual aptitude than others, but God welcomes the harvest in each case. May each Christian keep the soil of his heart receptive to the word of God. May he be active to sow good seed in other hearts, to sow it everywhere at home and abroad, and sow in faith, knowing that God will give the increase. Then from the greatest field in the world we will have the greatest harvest in the world.

—JANE W. MERCER.

Secretary of Missionary Organizations-Education for Washington and North Idaho.

SEPTEMBER

The Harvest Is Plenteous

Call to Worship:

"Hark the voice of Jesus calling
'Who will go and work today?
Fields are white and harvests waiting,
Who will bear the sheaves away?'"

Scripture: Matthew 9:35-38; John 4:34-36

Traveling through the South in the late summer, one sees a variety of harvests, the fluffy white cotton, the brown-husked rice, the green succulent sugar cane. Farther north one sees waving wheat fields ready for the harvest and in the late autumn the golden ears of corn. Other sections of the land yield their harvests in abundance also.

If Jesus walked the earth today, would he see the bountiful harvest or would he see, instead, the needs of the workers? Can we see the problems of the sharecropper, the lack of educational opportunities for the Negroes, the hunger for the word of God, or only the rich yield of the fields?

Jesus was moved with compassion. He taught, healed, and preached the gospel of the kingdom. To his disciples, he said, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Will we be moved with compassion or only think how much money the harvest will bring?

"Lift up your eyes, and look on th fields." Will we say with Jesus, "M meat is to do the will of him that sen me, and to finish his work"?

Responsive Prayer:

Leader:

Lord of the living harvest
That whitens the plain,
Where angels soon shall gather
Their sheaves of golden grain,

Unison:

Accept these hands to labor
These hearts to trust and love,
And deign with them to hasten
Thy kingdom from above.

Leader:

As laborers in Thy vineyard
Still faithful may they be,
Content to bear the burden
Of weary days for Thee.

Unison:

To ask no other wages,
When Thou shalt call us home,
But to have shared the travail,
Which makes Thy kingdom come.

Leader:

Be with them, God the Father,
Be with them, God the Son,
And God the Holy Spirit,
Most blessed Three in One.

Unison:

Within Thy sacred temple
Be with us where we stand,
To guide and teach Thy people,
Throughout our native land. Amen.

"The harvest is plenteous!" Millions of Untouchables in India are hungry today, for food and for God. They await the message of a Christ who can give them the bread of life and the living water. They wait because we have not sent forth laborers into the harvest. Many people in Africa still live in the darkness of heathenism; fear stalks them by day and by night, because we have not sent them the message of Him who casteth out all fear. War threatens all nations and some are already torn by its terrible scourge because we have not taught and lived the teachings of the Prince of Peace.

Prayer: (By someone in the audience)

Special music: My Master Was a Worke

Leader:

"Go, labor on; spend and be spent,
Thy joy to do the Father's will,
It is the way the Master went,
Should not the servant tread it still?"

Hymn: Jesus Calls Us O'er the Tumult

—STELLA C. PECK.

Secretary of Missionary Organizations-Education for Illinois.

Echoes From Everywhere

Disease and Magic

To the Congo native the cause of all disease is the baneful influence of spirits and the cure thereof is magic. The patient's typical answer to the question of how long he has been ill is to say that the sickness came on him from the time his father-in-law put a curse on him. The general name for rheumatic or neuritic pains is "bilima," which means spirits. Women who desire children take offerings of food to throw into the small noisy streams or into the swirling eddies of

the bigger rivers where the spirits are supposed especially to dwell.

And if the cause is a spirit, the cure is a charm. Immeasurably slow is the penetration of the idea that the doctor is a human who attempts to treat disease by rational therapeutics. What the African wants (and who doesn't?) is some dramatic dose which cures immediately regardless of the chronicity of what he may have had. Moreover, so striking have been many of the cures of yaws by injections of neosalvarsan that the general population has come to regard "the needle" as a bit of magic par excellence —a panacea for all ills.

An Up-to-Date Samaritan

In a small community like Nogales, for a child to stick her hand in a fast turning mill wheel and cut off four fingers is no small news item. The nearest competent surgeon was in Zacatecas, some forty-five or fifty miles away. To make the trip on burro or horse would be a dangerous delay. Ema's father hopefully looked over toward the road, where only an occasional car passes. As luck, fortune or providence would have it, he saw a car almost even with the house. He ran like mad to halt it, and the child was soon on her way to Jeréz, where she could take a bus to Zacatecas. The unknown friend refused to be paid. We later learned that he was the priest of Jeréz and of course not at all ignorant that he was serving Protestants of Nogales. We all said he was an up-to-date "Good Samaritan."

FLORINE CANTRELL.

Nogales, Mexico

Dr. Kagawa Busy

Since his return from America, Dr. Kagawa has been busy. He gave much of his time last fall to evangelistic meetings in the large cities. These were planned by the National Christian Council. He was able, too, to organize the first Fishermen's Boat Insurance Cooperative. Under his urgent leadership, the National Health Insurance Bill has also been drafted. And now he is working and praying for a Tuberculosis Preventorium to be built as a unit of the Cooperative Hospital and the National Health Insurance. He has found a wonderful site for the preventorium and its achievement heads his prayer list for 1937.

JESSIE M. TROUT.

Tokyo, Japan.

New Worker At Grand Coulee

Miss Kendrick, the new woman worker at Grand Coulee, is now actively helping Mr. Gallaher and we are awaiting her first report with interest. This additional worker was made possible by a special grant from one of the cooperating boards, and also with the cooperation of the Council of Women for Home Missions. Miss Kendrick had been doing interdenominational work among Indians under the direction of the Council of Women.

W. R. KING, Executive Secretary Home Missions Council.

New York City.

Put to The Test

Mr. and Mrs. H. C. Saum, who are in the work with Untouchables in India, write that they have had ten baptisms in one village and fifteen in another in their district in Jubbulpore. They baptized a man recently, the son of one of the untouchable families that came in some months ago. It was one of the first untouchable families and they are having a lot of trouble with their relatives, who are trying to force them back into their old life. It is a real test of character many times for one of these untouchable families to become Christian.

Mothers' Club Helpful

The Mothers' Club at Mexican Christian Institute, meeting once a week, provides a splendid opportunity to visit with the mothers, to hear their problems and to discuss with them the welfare of their children.

Our usual procedure is to sew thirty minutes, then have a short devotional program, spending the rest of the time in the discussion of their problems or in the study of English. During the year we have several special programs and at present we are looking forward to our annual picnic which is the only outing that many of the women ever have.

LEONA HOOD.

San Antonio, Texas.

Need For Language School

The American-born Japanese young people, who do not have a fair knowledge of the Japanese language, are greatly handicapped today in their social and economic life. Hence about 90 per cent of the Japanese children who are attending public schools in this city are also attending one of the fifteen Japanese language schools. It is to meet this peculiar need of our community that we are conducting our language school.

At present we have an enrollment of 165 boys and girls, ages 6 to 17 years. Of these, 78 are attending our own Sunday school, 28 attend other Sunday schools and 16 go to Buddhist Sunday schools. Even excluding the last mentioned group, it means that at least 65 per cent of our language school pupils are regular attendants of the Sunday schools of Christian faith. This is rather significant when we consider that only about 15 per cent or less of the public school children in this part of the country are regular attendants of Sunday schools of any religion, and also that only about 35 per cent of our language school parents are Christians.

P. C. TAKEDA.

Los Angeles, California.

Hidden Answers

1. How may we all take a "world journey"?
2. When and where will the next international convention be held?
3. How does Judge Hornady think the crime wave may be controlled?
4. What is the WPA doing in the matter of public health?
5. What is the amount of the permanent funds of Church Extension? How much was received in annuities last year?
6. What part has Charles T. Paul played in our brotherhood's life?
7. "If you want peace _____" (supply missing words).

In Memoriam

Mrs. Sarah Orr, April 7, 1937, Mt. Sterling, Illinois. Faithful member of the church and missionary society. Age 80.

Mrs. Lillie B. Egger, April 30, 1937, Centralia, Illinois. Untiring church worker. Her influence led to organization of woman's missionary society thirty-five years ago. Served as president and helped to organize four other societies in the church, sponsoring the guild for 17 years.

Mrs. A. A. Johnson, March 16, 1937, Appleton City, Missouri. Devoted worker in the church and missionary society.

Emma L. Bush, May 9, 1937, Canton, Pennsylvania. Consistent reader of WORLD CALL.

Mrs. Jennie E. Sellers (Mrs. J. B.). April 22, 1937, Mount Vernon, Ohio. Devoted and enthusiastic participant in all church and missionary activities. Trustee of Mount Vernon Home for the Aged. Age 82.

Mrs. Emma L. Bush, May 9, 1937, Canton, Pennsylvania. Devoted Christian and faithful worker in church, Sunday school and missionary society. Served as missionary in Puerto Rico. Age 85.

Mrs. Ella G. Morrison, May 21, 1937, Sedalia, Missouri. Active in church circles and pioneer member of Central Church, Denver, Colorado. Age 85. Burial in Denver.

Mrs. Hattie Horden, April 13, 1937, Middleport, Ohio. Member of Church of Christ forty-one years and charter member of missionary society. WORLD CALL secretary for eighteen years.

Mrs. Katherine Van Velser, Sapulpa, Oklahoma. Long-time member of missionary society and active in all departments of the church. Age 67.

Commencements in Our Colleges

Christian College
Columbia, Missouri

Eli C. Foster, principal of the Tulsa Central High School, Tulsa, Oklahoma, and T. Hassell Bowen, pastor of the First Christian Church, Harrodsburg, Kentucky, were speakers at Christian College during Commencement Week, May 29–June 2. Mr. Bowen delivered the baccalaureate address on Sunday, May 30, at the Christian Church, Columbia, Missouri, and Mr. Foster delivered the commencement address on Wednesday morning, June 2. Diplomas were presented to eighty-three seniors, and honors were presented in drama, music, and journalism.

Other commencement features were the presentation of the Shakespearean play—*Twelfth Night,* the traditional May pageant, class reunions, class day exercises, concert by students of the conservatory, luncheons and picnics.

Drury School of the Bible
Springfield, Missouri

Drury College Senior Chapel, held in the historic old Stone Chapel on May 20, was one of the most impressive services during the entire year.

The placing of the cap and gown on one of the leaders among the junior girls symbolized the new responsibilities which that class would be called upon to shoulder. Both the audience and the seniors felt deeply the import of the moment as this meaningful service was conducted in the Stone Chapel hallowed with sacred traditions.

Several students from Drury College of Bible were speakers at the Third District Convention held recently at Aurora, Missouri. Each one spoke from his or her own religious experience in Drury College. Dean R. W. Hoffman presided at the luncheon where Christian Education was the general theme and introduced these speakers.

Bethany College
Bethany, West Virginia

Dr. Edgar DeWitt Jones, pastor of Central Woodward Christian Church, Detroit, Michigan, and president of the Federal Council of Churches, delivered the address at the ninety-fourth annual commencement of Bethany College on June 8. Dr. Wilbur H. Cramblet, president of the college, gave the baccalaureate sermon.

The annual commencement play was presented under the direction of Dean Helen M. Hosp. This year's selection was *Pygmalion and Galatea* by W. S. Gilbert, one of the outstanding modern versions of the ancient classic.

Dr. Frank R. Gay, of the English and Greek departments, will go abroad next year as he takes his sabbatical leave from his college duties.

Election to the offices of the Student Board of Governors resulted in the following who will lead the student body of the college for the coming year: James Everhart, Uniontown, Pennsylvania, president; Robert Morrow, Coraopolis, Pennsylvania, vice-president; Amy Hettler, Altoona, Pennsylvania, secretary; and Ruth Knowles, Pittsburgh, Pennsylvania, treasurer. The outgoing president is Joe Gluck, Auburn, West Virginia.

Dr. Floyd Faust, pastor of the Broad Street Christian Church, Columbus, Ohio, was a recent guest speaker at a meeting of the Bethany College Ministerial Association.

Lynchburg College
Lynchburg, Virginia

Commencement activities at Lynchburg College began on Alumni Day, June 5. Dr. Roger T. Nooe, pastor of the Vine Street Christian Church, Nashville, Tennessee, gave the baccalaureate sermon on Sunday, June 6, followed by a musical program on Sunday evening. On Tuesday morning, June 8, the graduation exercises took place with Dr. James S. Thomas, Detroit, as speaker.

On April 16, a number of friends of Dr. and Mrs. J. T. T. Hundley honored them with a dinner in Westover Hall at Lynchburg College. Appreciations and tributes to the services of Dr. Hundley were expressed by Professor Ruskin Freer, representing the faculty; Dr. Belle Boone Beard, representing the alumni; John Victor for the citizens of the city; Gibson Hobbs, representing the board of trustees; and John A. Tate, representing the Disciples of Christ in Virginia.

Hiram College
Hiram, Ohio

George Bellamy, for forty years the director of Hiram House, the Cleveland social settlement he founded and named for his college, received an alumni award for distinguished service at the commencement exercises at Hiram College, June 7. Another alumnus similarly honored was Robert Hoffman, city engineer of Cleveland. A bronze plaque was unveiled in the new Administration Building at Hiram College in Mr. Bellamy's honor on Sunday, June 6, in a special ceremony preceding the Baccalaureate Service.

The F. A. Henry Friendship Fund, collected by his friends in recognition of his thirtieth anniversary as president of the board of trustees of Hiram College, was presented to Judge Henry at the Hiram Commencement. He, in turn, passed the check over to the college to apply to final payments on the new Administration Building.

Albert Edward Bailey, lecturer at the University of Chicago, spoke at Commencement on "Dante's Message to Modern Youth." His son, Stephen K. Bailey, a member of the graduating class, will go to Oxford next year as a Rhodes scholar. Young Bailey will study in Heidelberg this summer.

Virginia Munro, daughter of Dr. Harry Munro of Hyde Park, Illinois, gave a violin recital at Hiram College on May 21. Miss Munro, who was recently made a member of Cap and Gown, senior women's honor society at Hiram, has studied music for eleven years, first in St. Louis, later in Chicago at the American Conservatory of Music. She was a member of the All-Chicago High School Orchestra for three years.

Lynn Gault, '37, of North Jackson, has received honorable mention in the short story contest sponsored by *Story Magazine* for a story entitled "Miss Susannah is a Pork Sausage," and first honorable mention in the *Atlantic Monthly* Essay Contest for his manuscript, "Gateway to Years."

The work of the Hiram A Cappella Choir has received special praise. The choir took a spring trip east on which they gave a vesper program at Cornell and sang at the Music Supervisors' Convention at Buffalo. Together with the two glee clubs, they shared in the performance of *The Gondoliers* on May Day.

The Disciple pastors of Ohio will hold their annual Midsummer Institute on Hiram campus June 28 to 30. President Albert Palmer of the Chicago Theological Seminary will be the principal speaker.

Two of the Ohio Student Conferences will meet on Hiram Hill this summer; the Older Conference for northwestern Ohio, July 18 to 25; the Younger Conference, July 25 to August 1.

Eureka College
Eureka, Illinois

The seventy-seventh commencement of Eureka College was held on June 15 with Dr. Edgar DeWitt Jones delivering the address at the Eureka Christian Church.

Several new faculty members will assume their duties at the opening of the school year in September. Miss Dorothy Powell, Columbus, Ohio, has been appointed as the dean of women. Miss Powell is a graduate of the College of Wooster, Wooster, Ohio, with graduate work at Ohio State University, and comes to Eureka from the secretaryship of the Y. W. C. A. in Columbus. Miss Joan Millington, who has been on the staff of the Merrill-Palmer School, Detroit, since 1929, will come to the college as director of physical education for women. After several years' teaching experience in England, where she had graduated from a finishing school at Arnhall, North Wales, Miss Millington spent a year in graduate work at the Merrill-Palmer School, before becoming a member of the staff. Miss Millington's duties at Eureka will include teaching and activity leadership in the field of physical education, counseling and guidance in relation to the entire social-recreational program.

C. W. Robertson, of New York University, has been appointed assistant in the department of biology. Professor James S. Compton is head of the department. Dr. Robertson secured his B.S. degree from Southwestern College, Memphis, Tennessee, and his Master's and Ph.D. degrees from New York University.

Ie has taught in both of the above-mentioned institutions.

As director of physical education for men, O. A. Hankner, of Iowa, has been chosen. Mr. Hankner is a graduate of the University of Illinois, also having done graduate work at the same institution. The past year he has been a teaching fellow at New York University. He has taught at the University of Illinois and State Teachers College, La Crosse, Wisconsin.

Walter G. Inman, of Iowa, comes as professor of history and government. His undergraduate work was completed at Simpson College, Iowa, and his Ph.D. was secured from Clark University, Worcester, Massachusetts. Dr. Inman has traveled extensively in England and Germany, and has had teaching experience as assistant at Clark University and instructor at Syracuse University.

Dr. Charles N. Rutenber comes to the chemistry department to fill the vacancy caused by the retirement of Professor W. T. Jackson. Dr. Rutenber secured both his Bachelor's and Doctor's degrees from Cornell University with further studies at the University of Chicago and the University of Pennsylvania. Dr. Rutenber has taught at Blackburn College, Carlinville, Illinois; Kenyon College, Gambier, Ohio; Huron College, South Dakota, and at Cornell University.

Southern Christian Institute
Edwards, Mississippi

Commencement activities of Southern Christian Institute were held May 23-25. Miss Dale Ellis of the department of home missions, United Christian Missionary Society, gave the baccalaureate address on May 23, and Miss Fannie Williams, principal of a Negro high school of 3,000 students in New Orleans, delivered the commencement address. There were eighteen graduates from the junior college, with five young men being ordained for Christian service. A musical program under the direction of Mrs. Cousins, head of the music department, was presented on Sunday evening, May 23.

Phillips University
Enid, Oklahoma

During the recent Commencement at Phillips University, Dr. I. N. McCash, for twenty-one years president of the institution, was honored with the designation as president emeritus of the college after he had tendered his resignation. Dr. McCash will continue as active president of the school until his successor has been named by the board of trustees. Ending one of the longest careers as president of a college, Dr. McCash became president of Phillips University in 1916, having served for three years previously as president of Spokane University, Spokane, Washington. Known widely in educational circles, Dr. McCash attended Drake, Harvard and California Universities, and spent a year of study and missionary work in Europe, Palestine and Egypt. He has received the degrees of Bachelor of Science, Master of Arts, Doctor of Divinity and Doctor of Laws and Literature. During his twenty-one-year tenure of office Dr. McCash has seen remarkable growth in the university, from a small unaccredited institution with little equipment and endowment to a modern university that enrolled 718 students this year, and is a member of the American Association of Colleges and the North Central Association of Colleges.

Fellowship Tea, Oklahoma Disciple Foundation, University of Oklahoma, Norman

The Commencement address at Phillips was delivered by T. T. Swearingen, executive secretary of the department of religious education, United Christian Missionary Society. Honorary Doctor of Divinity degrees were presented to Mr. Swearingen, Orman L. Shelton, Ponca City, and Claude J. Miller, Hutchinson, Kansas.

Butler University
Indianapolis, Indiana

Speakers for the eighty-second annual Commencement at Butler University were Dr. William F. Rothenberger, pastor of the Third Christian Church, Indianapolis, Indiana, who delivered the baccalaureate sermon on June 13, and Dr. Thomas V. Smith, professor of philosophy at the University of Chicago, who gave the Commencement address on June 14. Approximately 300 received degrees from the institution.

The William G. Irwin essay contest, held each year by the Butler University college of religion, was recently won for the second consecutive year by Robert E. Hanson of Clay Center, Nebraska. The contest is open to all students of religion. The general theme for the contest was "True and False Conceptions of Christian Union." Second prize went to Fred Smith. Other prize winners were Eugene Fairman, Lester Ford, Vechel Gilbert, Enos Dowling and Paul Jones.

The Butler University college of religion will conduct a full eight-week summer course which opened on June 15. Dean Kershner recently announced that thirty-five scholarships have been made available for the summer term by the Christian Foundation. Instructors during the summer will be Dr. Arthur Holmes, Dr. T. W. Nakarai, Prof. Bruce Kershner, Prof. D. E. Walker and Dean Kershner. A wide range of courses of interest to ministers and church workers will be offered. The term will end August 6.

Dr. John E. Potzger, instructor in botany at Butler, has been granted an assistantship at the Grout laboratories in Newfame, Vermont, for research study this summer. Dr. Potzger will spend July and August in Vermont studying the mosses of New England.

Disciples Divinity House
Chicago, Illinois

The Convocation of the Disciples Divinity House was held on the evening of June 6, in the University Church with Dr. A. W. Fortune of Lexington giving the address. Dr. Fortune received his Ph.D. degree in the Divinity School in 1915, and has had an exceptionally successful career as teacher in the Bible College of Lexington and as pastor in recent years of Central Church there. He is the author of many books.

The Sixth Pastors' Institute conducted jointly by the Divinity School, the Chicago Theological Seminary and the Disciples Divinity House, will be held July 26 to August 1. Leyton Richards, A. M., minister of Carr's Lane Church, Birmingham, England, will preach on "The Central Thing in Our Christian Faith" at the opening service of worship in the University Chapel on the evening of July 26. Dr. Ames will preside. Dr. Richards will also offer a course through the week on "The Place of Theology in the Pulpit." A course on "The Minister's Wife" will be of particular interest to the wives of ministers attending the Institute.

The annual meeting of the Campbell Institute will be July 27-30. A suggested program centers around such topics of interest as "Recent Social Trends," "Recent Theological Education," "The Problem of Union," and "Secularization." A detailed program will appear in the June issue of *The Scroll.*

Helps for Leaders of Junior Groups

Since the July and August issues of "World Call" are combined, we are presenting here the adult leader's helps for both the July and August program materials for Juniors. We are thus completing the "Palestine" unit of study and introducing the first session of the new unit entitled "Working Together." The children's programs for the sessions dated July 11—August 1 are published in the July 4 issue of "Junior World," while those for the sessions dated August 8—September 5 will appear in the August 1 issue.—Mabel Niedermeyer.

July 4—*Planning Our Trip*

See the *Junior World* for June 6 for the children's programs for this session and the June issue of World Call for the leader's "helps."

July 11—*From Joppa to Jerusalem*

This week the Juniors will complete their plans for taking their trip to Palestine; their trip will be begun; they shall land at Joppa and proceed to Jerusalem.

You will be in demand today as the several groups meet to plan their work. If it is possible to have additional leaders to act as resource persons, it might be well to enlist their services throughout the duration of this unit. If not, you must be ready to give help and guidance to all groups when called upon to do so.

Suggest that your Juniors use as little of the material given in their programs as possible. Refer them to the reference books available for their use.

July 18—*A Feast Day in Jerusalem*

Today your Juniors will be thinking of a feast day in Jerusalem and in imagination taking part in it. While their program materials contain suggestions for celebrating the Feast of Purim, other feasts are mentioned with the suggestion that perhaps they may wish to celebrate another of the Jewish festival days. You will know whether or not your group is likely to make their own plans or adopt the plans here suggested.

If your group is accustomed to taking a large responsibility for their own planning and they should choose another feast, you will want to see that there are materials on hand for them as they plan for their celebration. "If I Lived in Palestine," by Mary Entwistle, has a splendid and simply written section on Feasts, Fasts and Festivals. *The Ceremonies of Judaism,* by Idelsohn, can be used by older Juniors if the leader recognizes the familiar festivals by their Jewish names and explains these to the group. Any Bible dictionary carries articles on all of the feast days, and Davis under "Year" presents an interesting calendar of the Jewish year giving not only the festivals by Jewish and English names, but biblical passages connected with each, also locating the feasts in our calendar and describing the season of year and climatic conditions current at each feast day.

As you read the children's materials, you will note that the words for the Purim Song are given in the July 11 issue of *Junior World.* The music for this song is found on page 112 of *The Ceremonies of Judaism,* by Abraham Z. Idelsohn. If this is not available for your group, they may repeat the words of the song instead of singing them.

July 25—*"It Is Not Far to Bethlehem"*

Today we leave behind us the ancient city of Jerusalem and turn southward to visit Bethlehem, the birthplace of our Savior. As you study the development of the session plan as given in the children's material you will note that it is a rather general treatment of Bethlehem both today and long ago and of the events that happened there. The story of Jesus is the climax of the session plan as developed, and for that reason a Christmas-like worship service is suggested.

The Juniors will again need your helpful suggestions during their study period. Encourage Group I to use the reference material freely, preparing their report from their own reading rather than giving only that material which is included in their program suggestions.

Assist your Junior leader and "committee in charge of materials" in making available Christmas pictures of the Nativity. Have as varied a collection of the paintings of the masters as you can.

August 1—*With the Shepherds of Bethlehem*

You will linger today in Bethlehem to think particularly of the shepherds and their gentle, loving care of their flocks. The thought of that loving care leads directly to the thought of Jesus who once spoke of himself as the Good Shepherd, and of God as a Shepherd who does not let his flock want for any good thing. Our emphasis throughout should be on the "goodness and lovingkindness which follow us all the days of our life."

It is suggested that you tell the story during the worship service. Should you choose "The Shepherd Who Did Not Go," you will find it in Jay Stocking's book entitled *The City That Never Was Reached.*

It is further suggested that you conduct the tour to Tekoa and Hebron. Miller's *Footprints in Palestine* and Davis' *Bible Dictionary,* as well as other sources mentioned in the bibliography listed in the June "Helps for Leaders of Junior Groups" will be valuable reference material for your use in this connection.

August 8—*On the Road to Jericho*

We leave behind us the pastured slopes of Southern Judea, and travel northward through the terrible wilderness of Jericho. From now on we shall be moving northward. The region between Jerusalem and Jericho is one rich in association. There are far too many events in history and far more of absorbing interest in the strange and weird topography of this section than can be included in so brief a presentation as this. You will want to read everything you can find about this section, and mark certain passages that you will want to make available to the older Juniors at least. Among the source materials which will be particularly helpful in connection with this part of our trip are, *Out-of-Doors in the Holy Land* by Henry van Dyke, *In the Steps of the Master,* by H. V. Morton, and *A Bible Atlas* by Jesse L. Hurlbut.

Note that it is suggested in the children's material that you begin making plans today for your final session. Your Juniors may need your advice as they look forward to this service. Be prepared to give them helpful suggestions.

August 15—*On and About the Lake of Galilee*

We are nearing the end of our imaginary journey. This week should see the Juniors turning to the New Testament stories with renewed interest. They should be helped to think about the question: Why, when men have forgotten the places where the cities stood in which Jesus worked, do we remember so well what happened there? The name of our unit is "Palestine Is a Real Place," and yet we know that for us its reality lies in all that we know of One who lived and died there. Jesus never traveled more than a distance of one hundred thirty miles, nor became known to many for more than three years, yet what he did and said there has changed and is still changing the world. It is in Galilee, especially around the Lake of Galilee, that we most sense this.

Be able to refer your Juniors to pages and chapters in your reference books which will help them in preparing their reports today.

Check up on the plans for the final program. If a dramatization is to be given and additional time is needed for its preparation, make plans to have that group meet during the week if possible.

August 22—*On Nazareth Hilltop*

Today sees the end of our journey and the last final planning for our program next week, though rehearsals may be held if needed during the week. At Nazareth we close the record of our trip and let our thoughts take up the idea of making this trip as real and as interesting to others as it has been to us. Do not slight your study today, however, in your eagerness to plan next week's meeting. There are many interesting scenes and events in and around Nazareth which will add to the reality and beauty of your trip.

August 29—*Telling Others of Our Trip*

The program today is the climax of ur trip to Palestine. In it, we share vith our friends some of the wonder and eauty and interest we ourselves have ound during the past eight weeks.

As adult leader of the children of your roup, you will share with them the posi- ion as hostess. May your own gracious- ess, courtesy and desire to please your isitors be an example which your Juniors nay well follow.

Remember that your Juniors are in harge today. Make them feel that you vill be their most sympathetic listener and raveler as they tell their guests about heir "stay-at-home" experiences in the Holy Land.

Working Together

A Four-Week Unit of Study

By Grace W. McGavran

The purpose of this study—

The children who are members of groups, those who are making this study and those who are just coming into, or forming such groups, need some orienta- tion. They will do a much more effective bit of work, and the whole group-study experience will be of more value to them if some time is taken for previewing the year's work and for planning how they will work together to accomplish it. Such is the purpose of this four-week unit of study. It should also help them evaluate their form of organization and, if neces- sary, modify it in such a way that they can better achieve their purposes and carry on their work.

The place of the adult leader—

Since this study is for the purpose of helping the group get under way it will require more adult guidance than some other units. Such guidance should result in the Junior's being more ready to as- sume responsibility and more able to carry out plans for the rest of the year.

Some facts about the children themselves—

Children in public school today are learning to take leadership, to work in committees, to carry out simple research and to report to a large group the re- sults of individual and small group work. Juniors like to belong to organizations and to do things. It must be remembered, though, that their interest in any specific form or organization or activity may be of short duration.

Juniors "belong" to this group and other Junior groups in the church. Are they aware of any relationship between these various sessions? Is there any rela- tionship? If not, something very valu- able is being lost both from the point of view of the children and their appre- ciation of the church's program for them, and from the viewpoint of the program, itself, which is most effective when closely related.

The group at this time undergoes a de- cided change in personnel. Children are promoted to and from the Junior Depart- ment of the church school. New children have come into the community. Others have left it. This means that some of the older Juniors who carried much of the responsibility are no longer members of the group. Those who now compose the group need to learn to assume these responsibilities.

What should the group gain from this study?—

They should discover some purposes in working together as a group, and develop a sense of personal responsibility for mak- ing their individual contribution to the group's work. They should learn to ap- preciate the worth of other members of the group, and gain increased skill in working with each other. They should launch an effective organization or an effective plan of work for the coming year. They should gain a fuller realization of the relationship of this group to other Junior groups to which they belong. They should have a deepening sense of working together with God and of companionship with him.

Modifying the unit to meet your needs—

Few Junior groups exactly follow any pattern for their organization. It is not desirable that they should. This study is not meant to set up any such specific form. It is meant to help the group plan their way of doing the year's work most effectively. There may or may not be a president. But some child should, under guidance, be learning to direct the group, week by week, in its work. There may or may not be a treasurer. But some child or children should be giving special thought to the group's giving, planning and carrying various projects through, and learning to handle funds and give proper accounting for them.

Do not feel that the study of this unit must mean organization in the terms used. Terms will be used throughout to sym- bolize values or responsibilities. In your group use the term which fits your organi- zation or plan of work, and emphasize the responsibilities to be carried and the values to be gained rather than the empty honor of having an office or a name.

The coming year's work—

The children will plan their actual pro- gram work best if they can see what is before them. Some child may be eager to lead one unit who has little active interest in another. The following sched- ule is a list of units for the coming year:

- Working Together, four sessions
- This Is My Father's World, four ses- sions
- Sharing With Other Americans, five sessions
- Christmas in Many Lands, four sessions
- Growing Up, four sessions
- The Hymn Book of the Bible, four ses- sions
- Stories Jesus Told, four sessions
- Peace on Earth, five sessions
- What Does It Mean to Be a Christian? five sessions
- Choices We Need to Make, four ses- sions
- Alcohol and My Community, five ses- sions
- Good Times That Are Worth While, four sessions
- Workers of the World, four sessions

Materials which will help—

If formal business procedures are to be followed be sure to have a copy of *Rob- ert's Rules of Order* for reference.

September 5—*Our Group*

The purpose of this session is to think through the purpose for the existence of this particular group, and to consider its relationship to other Junior sessions. If the group has been in existence some time an evaluation of its past plan of work will be necessary.

You should probably lead this session yourself, asking some of the older Juniors to help. You will lead the discussion concerning "Our Group." You may wish to launch it by asking the following ques- tions: (1) Who "belongs" to our group? (2) Who *should* "belong" to our group? (3) Why do we meet as a group? (4) What are the duties of our officers (or committee chairmen)? (5) How is the way we work here different from the way we work in other Junior groups? (6) To what other Junior groups do we be- long?

In connection with the third question, think through the various purposes for which the group exists and be ready to lead a discussion, following the chil- dren's answers to the question, which will result in their formulating for themselves a "purpose" for their own group.

You should also have in mind children whom you will appoint as a committee to prepare suggestions for effective ways of working together if there has been no previous organization or plan of work, or who will evaluate the past plan and suggest improvements for the coming year. This committee will report at the second session.

If officers are to be elected, this should be discussed at this meeting and kept in mind during the second session. A nom- inating committee should be named at the second session and report at the third session. The sponsor will need to decide upon the total procedure *before* this first session.

If a short-term set-up and plan of work with committee chairmen instead of of- ficers is to be used, that will have to be thought through and question 4 modi- fied to fit it and committee instructions given in line with it.

One of your experienced Juniors could well lead the discussion on planning the year's work.

Perhaps it may be possible for you to have a social time following today's meet- ing as a welcoming feature for the new Juniors in your group. This need not be elaborate, and could be planned for by a committee of Juniors.

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CHRISTIAN BOARD OF PUBLICATION
St. Louis, Mo.

Book Chat

(*Continued from page* 26.)

personal counselors. If everyone were to read and follow Carnegie in selfishly trying to influence people the world would be a madhouse. If we would all try to sympathetically seek a technique for helping people as suggested by Dr. White, it would go far to make this world a brotherhood.

Books Mentioned on Page 26

THE SOCIAL MANIFESTO OF JESUS, by Edwin McNeill Poteat, Jr. New York. Harper & Brothers. 255 pp. Price $2.00.

"NONE OTHER GODS," by W. A. Visser't Hooft. New York. Harper & Brothers. 185 pp. Price $2.00.

CHRISTIANITY AND THE INDIVIDUAL IN A WORLD OF CROWDS, by Halford E. Luccock. Nashville. The Cokesbury Press. 165 pp. Price $1.50.

THOUGHTS ON DEATH AND LIFE, by William Ernest Hocking. New York. Harper & Brothers. 260 pp. Price $2.00.

HOW TO WIN FRIENDS AND INFLUENCE PEOPLE, by Dale Carnegie. New York. Simon and Schuster. Price $1.96.

THE PSYCHOLOGY OF DEALING WITH PEOPLE, by Wendell White. New York. Macmillan. 256 pp. Price $2.50.

THE OLD TESTAMENT: ITS MAKING AND MEANING, by H. Wheeler Robinson. Nashville. The Cokesbury Press. 247 pp. Price $2.00.

The author is "reader in Biblical Criticism" at Oxford University. This work is one of The London Theological Library, designed to popularize among the well-read and intelligent Christians the modern scholarship as it relates to the Old Testament. It is a little more than a critical analysis of Old Testament literature, for it seeks to give an interpretation of that literature as well. This work is valuable for local church or undergraduate classes.

C. E. L.

THE MEDIEVAL MISSIONARY, by James Thayer Addison. New York. The International Missionary Council. 176 pp. Price $2.00.

This is a study of the conversion of Northern Europe between the years A.D. 500-1300, and deals with the motives and influences guiding the medieval missionary. There are extended sections on the relations of those missionaries to the kings, the papacy and the monastic life. The author is the dean of the faculty of the Episcopal Theological School. The work is suitable for library and reference purposes.

C. E. L.

THY KINGDOM COME, by W. J. Lhamon. Privately Printed. Price 10 cents.

A series of six brief radio addresses on the nature of the kingdom as shown by the literature of the New Testament. is an appeal to a vital concept of t kingdom as over against a static, str tural or creedal attitude. These a dresses are very much worth while a could well form the basis of study i groups needing well-arranged devotio material.

C. E. L.

CHRISTIAN UNITY IN PRACTICE A PROPHECY, by Charles S. Macfarland. T Macmillan Company. $2.75.

THE NEW CHURCH AND THE NEW GE MANY, by Charles S. Macfarland. T Macmillan Company. $2.25.

ACROSS THE YEARS, by Charles S. Ma farland. The Macmillan Company. $2.7

These three volumes are being reco mended for reading preparatory to t Oxford Conference on Life and Wor Dr. Macfarland, who is secretary emerit of the Federal Council of Churches, h had a large place in the movement f Christian unity in the past generatio The volume on *Christian Unity in Pra tice and Prophecy* traces the history various unity movements in the ear church and deals with present-day wor movements for federal unity. The a thor's faith in the development of clos Christian cooperation is the more impre sive because he knows all the baffling o stacles to unity.

The book on *The New Church and t New Germany* is a remarkably comprehe sive survey. A frequent visitor in Ge many over a considerable number of year Dr. Macfarland has had unusual oppo tunities for arriving at a sound judgme as to the realities of the church and stat issue. He is a good reporter and mad the most of an intensive first-hand stud of the situation previous to writing th book a couple of years ago. The trans lated documents in the Appendix are pa ticularly helpful.

Across the Years is an autobiography published within recent months. Fe are the important leaders in affairs o state and church in the past fifty year that were not known to Dr. Macfarland many of them intimately. His comment on them are interesting and illuminating His own interest in a broad interpretatio of religion as related to the whole of lif dominates the volume. It is a very huma book and one of its most interesting chap ters, "A Revolutionary Daughter," tell of Mrs. Macfarland's tilt with other mem bers of the D. A. R. in the heyday of it red baiting activities.

G. W. B.

MISSIONARY ILLUSTRATIONS, by Alva C Bowers. Fleming H. Revell Compan $1.50.

Ministers, teachers, leaders and youn people will welcome this book of missio ary illustrations from many lands. Th author, for twenty-six years a missio ary, has compiled the stories from hi own experiences and those of other mis sionaries, so that they have the value o true stories with inspirational value.

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Programs for Young People

(*Continued from page* 37.)

School Bells, Keep Them Ringing 'round the World (president or adult counselor).

For Presidents of Circles and Triangles. Offering blank (treasurer).

The Young People's World Friendship Project—Suggestions for Senior and Young People's Christian Endeavor Societies, etc.

Missionary Personalities (program chairman).

Suggestions for a Community Service Project (president or adult counselor).

Offering Litany (treasurer).

Page a Virginia Church

About two years ago a church group in Virginia secured some pictures from Hazel Green, Kentucky, for use in a study of our home mission work. The name of the church has been forgotten and as it is impossible to replace some of them, it is hoped that the pictures may be returned. Address Mr. E. J. Ronsheim, Community Recreation Program, Box 486, Anderson, Indiana.

Books Received

THE YOUNG MOSLEM LOOKS AT LIFE, Murray T. Titus. Friendship Press. Cloth $1.00; paper 60c.

WHAT IS THIS MOSLEM WORLD? Charles R. Watson. Friendship Press. Cloth, $1.00; paper 60c.

MECCA AND BEYOND, Edward M. and Rose W. Dodd. Missionary Education Movement. Cloth, $1.00; paper 50c.

EASTWARD—THE STORY OF JUDSON, Stacy R. Warburton. Round Table Press. $2.50.

BEYOND HUMANISM, Charles Hartshorne. Willett, Clark & Co. $2.50.

CHRISTIANITY IN THE EASTERN CONFLICTS, William Paton. Willett, Clark & Co. $1.50.

CHRISTENDOM AND ISLAM (Haskell Lectures), W. Wilson Cash. Harper and Brothers. $2.00.

Motion Pictures

The Mission Motion Picture, commemorating fifty years of service by the Disciples' mission in China, and financed by the Chinese Church, is being viewed with interest in this country. The movie was filmed by the Department of Visual Education of the University of Nanking, approved by the National Board of Censorship and granted the first of the official permits to show a picture abroad; the first picture bearing such a permit to pass through the Customs and Post Office departments.

Chautauqua Institute of World Missions

It is not too late to make plans to be at Chautauqua, New York, for the Institute of World Missions, August 15-21. The Institute is sponsored by the Committee on Woman's Work, Foreign Missions Conference and the Council of Women for Home Missions in cooperation with the Chautauqua Institute. The general theme of the Institute is "Facing Facts and the Future With Christ."

Courses will be offered as follows: "Recent Developments In the Moslem World," led by Herrick B. Young; "Forgotten Folks," by Arthur Raper; "Finding Facts for Future Programs," by Dr. Gilbert Q. LeSourd; and "Mecca and Beyond," by Dr. Anna P. White.

For further information write Miss B. Louise Woodford, Candor, N. Y.; after August 1st, Presbyterian Mission House, Chautauqua, New York.

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1816 Chestnut St. Philadelphia, Pa.

Unified Promotion, Disciples of Christ

Report of Receipts and Record of Distribution for July 1, 1936 to April 30, 1937

States	Total Amount of Receipts[1]	Amount for distribution on percentage basis[2]	DISTRIBUTED ON PERCENTAGE BASIS						GIFTS ABOVE PERCENTAGE FOR DISTRIBUTION		
			Chr. Unity	Colleges[3]	Int. Conv.	Pension Fund	State Societies[3]	U. C. M. S.	Ch. Ext.[4]	Nat. City Church[5]	Other Boards[6]
Alabama	$ 7,278.57	$ 7,148.11	$ 10.28		$ 16.57	$ 704.02	$ 1,896.92	$ 4,520.32	$ 5.00		$ 125.4
Arizona	963.25	953.25	1.15		.29	55.10	170.25	726.46			10.0
Arkansas	5,600.23	5,433.50	6.68			507.11	1,574.41	3,345.30	1.40		165.3
California, North	15,689.57	15,505.68	22.39		2.07	1,133.96	2,776.05	11,571.21	23.56		160.3
California, South	33,325.16	31,703.59	38.08		31.00	3,362.40	5,715.75	22,556.36	16.74	$ 10.40	1,594.4
Colorado	7,276.27	7,180.27	8.56		8.04	345.42	1,743.65	5,074.60	23.00		73.0
Florida	5,901.28	5,342.78	6.69		27.02	514.30	824.49	3,970.28	14.00	2.00	542.5
Georgia	7,321.70	6,802.20	2.84			509.47	1,684.87	4,605.02	17.50		502.0
Hawaii	230.75	230.75				230.75					
Idaho, South[7]	1,418.30	1,386.30				98.57	147.86	1,139.87			32.0
Illinois	41,934.93	41,003.93	100.38	$ 2,272.79	77.23	3,158.06	5,146.34	30,249.13	158.81	22.73	749.4
Indiana	60,989.09	59,973.63	163.19	433.15	67.66	4,928.17	7,058.41	47,323.05	196.96	52.26	766.2
Iowa	23,403.03	19,902.19	13.00	970.33	38.94	2,608.50	2,448.11	13,823.31	69.11	26.45	3,405.2
Kansas	22,093.47	21,579.88	18.87		31.83	2,265.31		19,263.87	239.25	57.54	216.8
Kentucky	42,090.02	41,345.12	87.18	2,226.40	23.23	4,052.15	4,263.96	30,692.20	39.00	20.62	685.2
Louisiana[7]	2,654.45	2,154.45				100.90	197.23	1,856.32			500.0
Maryland, Delaware & District of Columbia	18,369.86	15,790.56	13.48	2,030.34	50.08	2,069.60	1,472.72	10,154.34	38.80	1,971.95	568.53
Michigan	10,323.70	7,867.17	34.94	427.11	18.94	470.44	1,855.84	5,059.90	45.00	30.00	2,381.5
Minnesota[7]	2,141.97	2,097.99	5.25	.03		358.09	328.07	1,406.55	10.26		33.7
Mississippi	3,130.07	3,115.07	3.42			436.87	602.38	2,072.40	5.00		10.0
Missouri	32,744.63	30,564.44	109.13		61.13	4,005.27		26,388.91	76.24	1,312.00	791.9
Montana	2,091.04	2,053.29				128.40	661.81	1,263.08	22.75		15.0
Nebraska	11,503.71	11,064.63	19.67	253.40	16.20	939.07	2,645.28	7,191.01	24.57	25.00	389.5
Nevada	29.82	29.82				6.82		23.00			
New England	2,005.32	1,860.32				29.80		1,830.52			145.0
New Mexico	2,476.38	2,424.18	3.41			68.94	484.84	1,866.99			52.2
New York & New Jersey	10,110.80	9,945.80	22.25	8.55	4.05	1,025.95	2,030.02	6,854.98	3.00	4.00	158.0
North Carolina	12,013.63	10,470.24	5.65	507.75	6.80	442.26	3,455.34	6,052.44	5.00		1,538.3
North Dakota	47.59	47.59				2.70		44.89			
Ohio	63,930.60	60,440.61	181.24	198.20	48.07	6,318.47	7,593.17	46,101.46	433.86	219.50	2,836.6
Oklahoma	23,115.42	22,359.36	19.31		2.07	1,397.80	4,067.91	16,872.27	70.04	10.00	676.02
Oregon	9,920.88	9,605.60				1,087.16		8,518.44	33.78		281.5
Pennsylvania	24,640.81	21,972.77	40.23	418.09	11.42	2,790.04	3,347.44	15,365.55	618.46	1,075.00	974.58
South Carolina	989.83	989.83		1.90		40.13	409.70	538.10			
South Dakota	216.47	216.47				28.29	15.17	173.01			
Tennessee	11,792.84	11,701.12	26.09		25.83	1,545.01		10,104.19	33.28	9.94	48.5
Texas	39,461.05	37,850.58	70.78		35.59	4,367.24	6,246.57	27,130.40	66.12	30.00	1,514.3
Utah	168.21	168.21				4.12		164.09			
Virginia	24,929.86	23,096.61	7.25	3,632.54	20.29	501.25	6,814.48	12,120.80	10.00	9.61	1,813.64
Washington & North Idaho	17,803.27	17,221.56	13.98		23.71	1,227.23	1,722.18	14,234.46	28.11		553.60
West Virginia	9,147.60	9,147.60	2.09	141.73	.16	527.45	2,379.29	6,096.88			
Wisconsin	382.45	382.45				45.27	97.61	239.57			
Wyoming	762.16	754.21				36.07	112.40	605.74			7.95
Canada	3,011.06	2,984.56	.26			184.66		2,799.64	1.50		25.00
Totals	$615,431.10	$583,868.27	$1,057.72	$13,522.31	$648.22	$54,658.59	$81,990.52	$431,990.91	$2,330.10	$4,889.00	$24,343.73

[1]This includes cash received by Unified Promotion and offerings reported by the cooperating agencies.
[2]The distribution is made according to mutually agreed percentages based on the giving of the churches and organizations within the state to the agencies cooperating in Unified Promotion for the five-year period ending June 30, 1934.
[3]The state society and the college column are left blank where they are not cooperating.
[4]By common agreement, Church Extension only shares in the increases and receives also designated gifts and gifts for specific purposes.
[5]The National City Church, also by common agreement, does not have a percentage but receives designated gifts and gifts for specific purposes.
[6]"Other Boards" means state society, college, International Convention, Pension Fund and United Society.
[7]The reports for Idaho S., Louisiana, Minnesota are incomplete.

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The Missionary Register

Missionaries Going to the Field

Miss Stella Tremaine, China, "President Coolidge" Dollar Line, Los Angeles, August 17.

Dr. and Mrs. D. S. Corpron, China, "Europa" North German Lloyd, New York August 27.

Miss Leta Mae Brown, India, "Queen Mary" Cunard White Star Limited, New York September 8.

Miss Ethel Shreve, India, "Queen Mary" Cunard White Star Limited, New York September 8.

Mr. and Mrs. J. Raymond Mills, South America, "Delmundo" Delta Line, New Orleans, August 28.

Miss Lyrel Teagarden, China, SS. "President Grant" Dollar Line, Seattle, August 14

Missionaries Coming From the Field

Mr. and Mrs. Walter W. Haskell, China, SS. "Shornhorst" Nord-Deutscher Lloyd New York, around September 17.

Mr. and Mrs. C. H. Plopper, China, left June 19 on SS. "Dairen Maru" Dairen Kisen Kaisha, New York, September 19. (boat unknown)

Deaths

Mrs. Logan Lewis, mother of Mrs. T. A. Young, Japan, Yates Center, Kansas, May 20

"That was certainly a wise decision—"
"I'm going to tell my friends about the Bible Society's annuity plan."

he problem of where to place their money as been solved for many people by the merican Bible Society. Its annuity plan rovides what most people want . . . safety, generous return, regularity of income.

et us tell you of this plan which has orked for nearly ninety years without a ngle loss to any annuity holder, and with very payment sent promptly when due. nd in addition to producing peace of ind there is the personal satisfaction of elping in the important work of distributing the Bible throughout the world.

e booklet "A Gift That Lives" explains the plan.

AN INCOME ASSURED •MAIL THIS COUPON TODAY•

AMERICAN BIBLE SOCIETY, Bible House, N.Y.
Please send me, without obligation, your booklet WC6 entitled "A Gift That Lives."

Name _____

Address _____ Denomination _____

City _____ State _____

Pension Fund Notes and News

THE record of the first six years of operation of the Pension Plan shows ow the benefits range.

In six years, 1931-1936
92 members of the Plan died in service—one every 24 days
48 members became totally disabled—one every 46 days
94 retired on account of old age—one every 7½ days

Ministers who die in service and whose vidows receive the $1,000.00 death benefit nd the $300.00 pension know without uessing what these benefits mean. One uch widow recently wrote. "You ought o have a pension plan widow on every onvention program. We could tell them hat it pays to pay the 2½ per cent."

The first 117 days the office was open n 1937 saw 107 new churches enrolled to ay the 8 per cent—almost one new hurch a day. The same period saw 77 ew ministers enrolled, one for every day nd a half. This is progress in the right irection.

A friend recently sent a check for $5,000.00 for an annuity gift. The aged ministers rejoice every time an annuity gift is received.

The total Pension Fund family is now 1,456. That is, there are 914 direct beneficiaries to whom checks go every month, with 542 dependents. The coming of the mail carrier on the first of the month brings joy and comfort to these worthy servants of the church.

On January 1, 1937, the Social Security Act's contributory pension plan went into operation. On May 1, four months later, there had been enrolled 27,051,978 persons on wages or salaries. They were employed by 2,700,000 employers who also pay their share. The Supreme Court has just declared the Social Security Act constitutional. Ministers and churches not included in this Act should at once plan to take membership in our own Pension Plan, if not already enrolled.

Recently a gift of $1,000.00 was received from a beekeeper for the support of aged ministers. This "keeper of the bees" was ill and expected to live only a few months, but said he owed a deep debt of gratitude to the ministers and wanted to partially pay it before he died.

Exhibition In Paris

Pastor Andre Monod of Paris, France, in sending a word of appreciation for World Call, expresses deep sympathy for the churches and people affected by the disastrous floods in this country. Pastor Monod is requesting that photographs of churches built recently, with details of paintings, carvings and windows, be sent to him for exhibition in the Parish House of the American Church at the same time that a display of religious art at the International Arts and Technique Exhibition in Paris is being arranged in the Palace of the Holy See. The call is going out to other countries, as well as to America, the aim being to give evidence that religious art never lost its living and creative power in the churches of this country and in the Protestant churches in Europe.

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Remember THE UNITED CHRISTIAN MISSIONARY SOCIETY *in Your Will.*

The Last Page

Jonas Hanway's Pluck

IT HAPPENED in London years ago. No one had ever done it before—at least, not in broad daylight. But this man in London made up his mind that it would be a capital thing to do. He said, *"I'm going to do it!"*

His sister, who kept house for him, said, "I do wish you wouldn't be so silly!" And his little niece exclaimed, "Oh, Uncle, they will make fun of you, if you do."

But he just put on a don't-talk-to-me-I've-made-up-my-mind look, then kissed his sister and his little niece, and went away, intending to do it.

"Poor man!" his sister said, and she hoped it wouldn't rain. His niece, too, hoped that it wouldn't rain. But about twelve o'clock the weather determined to make everybody wet. And it did. People became irritated and cross—until they caught sight of him—and then they nearly doubled over laughing. For he had actually done it!

When he told a friend what he was going to do, the friend said, "I don't think I would. You will look so foolish." But he proceeded to do it at once, and his friend went up a side street, muttering something about "such silly business."

But he did it all the same. And the people kept on laughing. One man went home and told his family, and they all laughed, too, at the very idea. But the man did not know that. He did know that everybody began talking about him. They pointed him out in the streets as "the man who did it."

Several years passed by, and then quite a number of people did it, for they saw it was a sensible thing to do. And at last, after thirty years had gone by, everybody did it. And shops were opened, and people went there to buy them for birthday presents.

Now we laugh if anyone is out in the rain and *doesn't*, like Jonas Hanway, carry an umbrella!—*Sunshine.*

When a person buys a cheap article he feels good when he pays for it, and disgusted every time he uses it. When he buys a good article, he feels better every time he uses it, for the recollection of quality remains long after the price is forgotten.—E. C. SIMMONS.

A Debt Owed

"Say, doctor," said the brawny scrub woman, "yer gettin' a perty good thing out of tendin' that rich Smith boy, ain't yer?"

"Well," said the doctor amused, "I get a pretty good fee, yes. Why?"

Well, Doc, I 'opes yer won't forget that my Willie threw the brick that 'it im."

There Shall Be Legions

What tempo of the earth has changed,
That all our broken patterns spell defeat?
What shall we offer for a world's distress?
Not even flagons of forgetfulness,
Nor any living vision in the street.
Yet undefeated hosts will rise
Of lads, with April in their eyes,
Who walk a little blinded by
A sudden drift of wings across the sky,
Again immortal—and unwise.

The names are fresh on cenotaph,
Entablature and sculptured architrave,
Of those who fell. A lamp is burning yet,
With windy flames of gold and violet,
To light a path of glory—and a grave.
So young the newer legions rise,
Always immortal and unwise!
Is there no holier way to try?
The old decide; the young go forth to die,
With unlived Aprils in their eyes.

—MARY BRENT WHITESIDE.
In *New York Times.*

The New Patriot

Who is the patriot? He who lights
The torch of war from hill to hill?
Or he who kindles on the heights
The beacon of a world's good will?

Who is the patriot? He who sends
A boastful challenge o'er the sea?
Or he who sows the earth with friends
And reaps world-wide fraternity?

Who is the patriot? It is he
Who knows no boundary, race or creed,
Whose nation is humanity,
Whose countrymen all souls that need;

Whose first allegiance is vowed
To the fair land that gave him birth,
Yet serves among the doubting crowd
The broader interests of the earth.

The soil that bred the pioneers
He loves and guards, yet loves the more
That larger land without frontiers,
Those wider seas without a shore.

Who is the patriot? Only he
Whose business is the general good,
Whose keenest sword is sympathy,
Whose dearest flag is brotherhood.

—FREDERICK LAWRENCE KNOWLES.

Editor: "Do you know how to run a newspaper?"

Applicant: "No, sir."

Editor: "Well, I'll try you. I guess you've had experience."—*Toronto Globe.*

A schoolteacher is said to have asked her class to name the 10 greatest men in the world.

One boy wrote:

The New York Yankees _____
Charlie Chaplin _____

1

—*Montreal Daily Herald.*

Challenge

Woman,—of God,—
Mother of men,
Lift up your Christ,
World peace to gain,
Teach your ideal,
Your voice send far,
Make known your power,
Woman, end war!

—INA DULEY OGDON.

Temperance

Points from Posters

Why is intoxicating drink a prohibited article in our mines? The miner takes cocoa, bovril, water or other liquids to drink, but never beer. He cannot take matches underground because of the risk of explosion. Nor can he take any intoxicant. His work calls for the greatest physical endurance and stamina. Why forbid liquor in every mine in Britain in "Beer Is Best"?—JOSEPH JONES, *President of the Miners' Federation of Great Britain.*

* * *

The liquor traffic is commercially our greatest wastrel, socially our greatest criminal and morally and spiritually our greatest enemy.—DR. ALBERT SCHWEITZER.

* * *

Drinking makes thinking impossible; some day thinking will make drinking impossible.—*Montreal-Ottawa Temperance Secretary.*

* * *

Money which should be spent on milk for children is going to the public house. —THE RT. HON. VISCOUNT SNOWDEN.

* * *

Strong drink and athletics do not go together.—*W. A. Brown, Australian test cricketer.*

* * *

The wages lost, the work spoilt, the health ruined through drinking are beyond computation.—SIR THOMAS OLIVER, M.D.

* * *

The man with the drink complex is extraordinarily behind the times to still be addicted, in this age of moral and hygienic enlightenment, to the drinking of alcohol. He is doing the odd thing in relying upon cocktails and wine for his hilarity. We, abstainers, by our natural good spirits and genuine friendliness, can beat him hollow in talk and general sociability.—REV. JOHN BEVAN in *The Christian World.*

Questions and Answers on Pension Fund Annuities

QUESTION: What is a Pension Fund Annuity gift?

ANSWER: It is a gift made by an individual to the Pension Fund, upon which the Fund will pay an annuity to the donor during his lifetime.

QUESTION: What evidence of the gift and the annuity does the donor receive?

ANSWER: He receives an annuity agreement or bond, which is a legal document signed by the President and Secretary of the Pension Fund.

QUESTION: How much annuity does the Pension Fund agree to pay?

ANSWER: That depends upon the age of the annuitant. The rates are

To those aged 45 - 49	5%
To those aged 50 - 69	6%
To those aged 70 - 79	7%
To those aged 80 and over	8%

QUESTION: How often is the annuity paid?

ANSWER: It is paid every six months, right on time, and without notification. In case of larger gifts the annuity will be paid quarterly or monthly if the donor requests it.

QUESTION: How long is this annuity paid?

ANSWER: It is paid as long as the donor lives, and if there is a survivor it is continued to the survivor as long as he or she lives.

QUESTION: After the death of the donor what then becomes of the annuity gift?

ANSWER: It is then released to the general work of the Pension Fund, which is to care for aged ministers and missionaries or their widows.

QUESTION: What is the security back of a Pension Fund Annuity agreement?

ANSWER: Reserves actuarially calculated are set up back of every annuity agreement. The good name of the Fund is back of it. The assets of the Fund, now more than $2,000,000, are back of it. The record that no donor ever lost a dollar from such gifts is back of it.

QUESTION: How does a person secure such an annuity agreement?

ANSWER: Fill out this form and attach check, and bond will be issued immediately. A representative will call and explain the matter in detail if requested.

Address all inquiries to:

Pension Fund of Disciples of Christ

P. O. Box 1635

Indianapolis, Indiana

FILL OUT THE COUPON BELOW

PENSION FUND
Box 1635
Indianapolis, Indiana

Gentlemen: Please send me full information about your Pension Fund annuities, without any obligation on my part. It is understood that this inquiry is confidential.

My age is_____ day_____ month_____ year. My wife's (or husband's) age is_____ day _____ month_____ year.

Name _____

Address _____

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